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RELIGIOUS.

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For the Recorder & Telegraph.

THE DISCIPLINE OF THE CHURCH.
NO. I.

A Church under the Christian dispensation is a community of persons, either larger or smaller, who profess to be the followers of Christ, and who associate together, under such a form of organization as they suppose the Scriptures warrant, for the purpose of Christian edification, and to enjoy the ordinances of the Gospel. When a large number of such communities adopt the same form of organization and acknowledge a common head or judicatory, the collective body becomes what is termed a general Church. Of this we have several examples; as the Greek, Romish, English, and Presbyterian Churches. In what is called the Congregational form of organization, each local community is supposed to be vested by Christ with independent sovereignty as it respects its internal regulations, such as the right of electing its teachers, determining the conditions of membership, and exercising discipline; though for other purposes it acknowledges a connexion with, and dependence upon, sister communities of the same denomination.

No one of these forms, I apprehend, is essential to the *validity* of a church, though some may be preferable to others in point of expediency.

1. Because, if the form *were* essential, we might reasonably suppose, that in a concern of such magnitude, a pattern would have been given to us, and in language as intelligible as that in which the pattern of the tabernacle was given to the children of Israel.

2. Because the instructions of the New Testament are so far from being clear and decisive on this subject, that any one who examines the arguments which are urged by the most learned advocates of the different forms of church government, will find that each in turn is compelled to put a forced and unnatural construction upon many of his proof-texts, and that while some of the testimonies which he adduces from antiquity seem to *favor* his views, others contradict them. Examine what the Papist and Episcopalian, the Presbyterian and Congregationalist, have said in vindicating the particular organization of their respective Churches, and I am confident, we shall find ample illustration of the truth of this remark.

3. I adopt this opinion, because it seems manifest from the tenor of the New-Testament, that the divine Author of our Religion *designed*, in what he has communicated to us on this subject, not so much to settle the form of Church organization, as the faith, the spirit, the ordinances, and the *principles* of discipline, which ought to be adopted under every form, and which are calculated to subserve the great end for which the Church itself was instituted, the spiritual improvement of its members.

It is a striking peculiarity of the Gospel, and one, I fear, which has not always been sufficiently attended to, that it inculcates *principles* and not *forms*.

4. I adopt this opinion because no one form of Church organization would be equally well adapted to the civil institutions, laws, and habits of different nations, or of the same nation at different periods. For example, neither Papacy, nor the Church of England with a King at its head and Bishops vested with secular as well as ecclesiastical powers, would comport with the genius of Republicanism; nor would the Democracy, if I may so express it, which characterizes the government of our churches, be tolerated by the genius of despotism which prevails in most nations of Europe. Hence, He who declared that his *kingdom is not of this world*, who forbade on the part of his followers any interference with civil government, and who well knew the diversified state of man, thought best to furnish his church with principles sufficiently obvious and authoritative to guide their proceedings, and to leave the form of their organization to circumstances and the considerations of general expediency.

Now, from these general considerations it clearly follows, that any one Church, *duly organized*, is as much a divine institution as another; that its existence is as much authorized by the great Head of the Church; that it is as really a component part of his spiritual kingdom on the earth; and that it may claim equal privileges with all the other branches of the same kingdom.

Let it be understood, however, that I refer solely to those Churches which *are duly organized;* for it must be admitted, that a Church can never *lawfully* come into existence, except in a manner which accords with the rules and order of the Gospel. As, in the first instance, particular Churches were organized by those whom Christ intrusted with the keys of his kingdom, so in subsequent instances, they are to be organized, not by themselves, but by persons, who, by their office or Christian profession, are duly invested with the right of acting in such cases. The Church, subject always to the rules and instructions of her Divine Head, must certainly be the judge and the agent in admitting new communities into her own empire; for, deprive her of this right,—compel her to give the right-hand of fellowship to every self-created body which claims admittance into her sacred enclosure, or which some of her own members may wish to introduce, contrary to all her established usages—and what shall save her from that influx of aliens and strangers which must jeopardize her very existence?

I have said, that every particular Church duly organized, is a component part of Christ's spiritual kingdom on the earth, and entitled to equal privileges with other branches of the same kingdom. I shall now inquire,

2. What *powers* every such Church has derived from its Divine Head, for the purpose of regulating its own proceedings, and attaining the end of its institution,—the best improvement of its members?

That *power or authority* is *somewhere* lodged in the church, it seems to me must be granted; and the determination of the question, *where* it is lodged, will, I apprehend, depend entirely upon the form of its organization. If the Church, for example, chooses that form of organization which places its authority in a single individual, as a Bishop or Patriarch, then its authority is *truly* vested in such Bishop or Patriarch—or, if it chooses that form of organization which places its authority in a General Assembly, composed of delegates from Presbyteries and subordinate ecclesiastical bodies included in its plan of government, then its authority is *truly* vested in such General Assembly—or if, according to the system of Congregationalism, as it prevails among ourselves, it chooses that form of organization which makes every local Church a sovereign state, dependent on its sister Churches only for the ordination of its teachers, and for counsel and advice in certain cases, then its authority is *truly* vested in such local Church. All this necessarily follows from the position which I first established, that Christ has merely given the *principles* according to which the affairs of his kingdom are to be conducted, and left it for his people to determine, according to circumstances and their own views of expediency, the form or manner of administration. It follows too from the same premises, that every Congregational Church, in this Commonwealth or in this country, formed according to Congregational principles and usages, and rendering obedience to Christ, is as truly a legitimate Church as was the Church at Jerusalem, or Rome, or Corinth, or as were the seven Churches of Asia; and has derived as much authority from Christ to manage its own concerns, subject always to the rules of the Gospel, as any other Church that ever existed.

The question then comes within very narrow limits,—what authority has Christ in fact given to every regular Congregational Church among ourselves?

That He he has given *some* authority, might be inferred from the necessity of the case. The Church *must* judge and act in the admission of members. She *must* decide in many particulars, in respect to her own faith, worship and ordinances; and she *must* maintain discipline in case of offences. Now, can it be doubted that she has *authority* or right to do such things as are essential to her existence, and all the *objects* of her existence? And can it be doubted, that what *authority and right* she has to do such things, is derived from Christ her Divine Head?

Besides, the Church is called a kingdom;—which implies the existence of law, order, and authority. The very idea of a kingdom, necessarily includes such attributes. Among the gifts too, which the Apostle tells us are imparted to the Church, he mentions *governments;* and whether the whole body, or individuals only, are endowed with them, they exist, and exist beyond all doubt for the purpose of being exercised. I may add further, that Christ enjoins subjection to *the powers that be*, as much in ecclesiastical as in civil government; and to resist them in either case, is to resist the ordinance of God.

But we meet with passages in the New-Testament, still more direct and decisive on this subject. The first I shall notice, is our Lord's declaration to Peter, in the 16th Chap. of Matthew; *And I will give unto thee the keys of the kingdom of Heaven, and whatsoever thou shalt bind on earth, shall be bound in Heaven, and whatsoever thou shalt loose on earth shall be losed in Heaven.* It is agreed that *keys* are the emblems of power; and Protestants agree, that this power was given alike to all the Apostles: "they were endued with the Holy Ghost," says Dr. Scott, "that they might infallibly declare his truth to mankind, & determine what was not—to show what persons ought to be admitted into the Church or excluded from it, to decide on the character of those whose sins are pardoned or the contrary, and *whatever* in these and similar respects they bound on earth would be bound in Heaven."

Pool's explanation of the passage is, "I will trust thee, Peter, and the rest of the Apostles, with the whole administration of my Gospel. You shall lay the foundation of the Christian Church, and manage all the affairs of it; opening the truths of my Gospel to the world, and governing those who shall receive the faith of the Gospel."

It will not be denied, that higher powers and higher qualifications for the exercise of those powers, were given to the Apostles than have been given to the Church in succeding ages. *They* were commissioned to reveal truths, to lay down rules and establish principles for regulating the affairs of Christ's kingdom. And so infallibly were they guided by the Holy Spirit, that *whose soever sins would* be remitted according to the terms which they stated, were in fact remitted; & whose soever sins would be retained according to the terms which they stated, were in fact retained. In a single word, they were the accredited ministers of Christ, and he pledged himself to ratify their proceedings.

The Apostles, however, did not long continue on the earth by reason of death. But did all power to administer the government and manage the affairs of the Church, die with them? Or is there a transmission of power, with such limitations as circumstances may require, through all succeding ages, so that whatsoever the *Church* does in a body, or by its authorized judicatories, according to the spirit and principles of the Gospel, Christ will own and ratify? Deny that there is such a transmission of power, and no Church on earth can produce authority for any one of its acts—nay, deny this, and the Church itself becomes a human institution—its doings are the ordinances of men, not of Christ.

But if any shall think this strong conclusion is not authorized by the passage to which I have referred, I ask them to look forward to the 18th Ch. of Matthew's Gospel. We there find specific directions in respect to the manner in which offending brethren are to be treated. If they cannot be reclaimed by mere private admonitions, they are to be brought before the Church, where a final decision is to be had in the case. Now, these directions, it is agreed, are applicable to *all times*, and are designed to be of perpetual obligation. But do the *directions* belong to the Church, as it is continued from generation to generation, and not the *promise or declaration* of authority, which is annexed and in immediate connexion with them? But what is this promise or declaration of authority? The same as considered above. The language is the same; *Whatsoever thou* (that is the Church) *shall bind on earth, shall be bound in Heaven, and whatsoever thou shall loose on earth, shall be loosed in Heaven.*

No man, I think, can deny that our Lord meant here to affirm, that the acts of every Gospel-church duly organized, and which are conformable to the principles of his kingdom, are His acts; that they are ratified by Him, and will receive his public sanction at the day of judgement. It would be a strange mode of interpretation surely, to say that the *directions* in respect to the process of discipline relate to the church in all ages, but that the promise which gives force and validity to these directions, is to be limited to the Apostles.

But if every Church of Christ stands on this high ground,—if every church of Christ be vested with such authority by the King of kings and Lord of lords, that all its legitimate acts are registered and ratified in the book of Heaven, then we are irresistibly brought to several practical conclusions of very great interest and importance. These I propose to state and illustrate in a future number.

For the Recorder & Telegraph.

ON DIVISIONS IN THE CHURCH.

Messrs. Editors.—If your correspondents would uniformly annex some *signature* to their communications, they would gratify their readers—at least that portion of them that may be disposed to follow up their suggestions, either as auxiliaries or opponents. I offer the remark, because of the difficulty that occurs at this moment, in designating some valuable observations in your paper of the 30th ult. under the heading "On Divisions in the Church."

I hope the same writer, whether he have a name or not, will pursue the subject which he has so advantageously introduced, and further stir up the "pure minds" of his Christian brethren "by way of remembrance," on the duty of brotherly love and fellowship.

A grand impediment to the increase of vital godliness in believers, and of the triumphs of grace over unbelievers, lies in the unhallowed alienations of Christians:—not so much in the *real* alienation of their feelings either, as in their *apparent* distrust of each other, and zealous rivalry. There is a vital union among all hearts that have been converted into "temples of the Holy Ghost"—there is a fellow feeling among true Christians of every denomination, which on some occasions expresses itself clearly and forcibly—as in regard to the success of Foreign Missions, the circulation of the Scriptures, and the general revival of religion. But then there are other occasions, on which the distinctive badge of discipleship to Christ is put off, and the badge of discipleship to Paul, or Apollos, or some name inferior to these, is put on. Duty to Christ and the souls for which he bled, is merged in the duties supposed to be owing to *sect*: the question, How many immortals may we be instrumental in saving from eternal death, is superseded by the question, How many names may we enrol as converts to the peculiarities of our *denomination*?

For one, I find it difficult to select terms of reprobation sufficiently severe to express my feelings toward such conduct, without resorting to a vocabulary that ought not to be used by *Christians*. A tremendous account will many have to render at the judgment seat of Christ, for that contempt of his great salvation which is expressed by their eagerness for the increase of *parties* in the church. They quench the Holy Spirit; they stir up strife, they enkindle animosities; they encourage perverse disputings; they turn away the minds of multitudes under serious impressions from the all-important question, to matters of trifling concern; they inspire the profane with courage to blaspheme, and to pronounce the whole work of God a delusion; and perhaps all this is done *secretly*, or with *public* professions that little correspond with their more private labors! Is *this* the simplicity and godly sincerity which marked the conduct of the great Apostle of the Gentiles? Is it fighting the good fight of faith, to rush into places where the consolations of the Spirit are enjoyed, and lift up the standard of a party, crying aloud, "Who is on my side?" Many a revival of religion has been suddenly terminated by such partizan zeal; and many immortals have been prevented from prosecuting the inquiry "What must I do," by such unfaithful exhibitions of the Christian character."

Nor is it to be doubted, that many prayers for the outpouring of the Spirit, are "hindered" by the well grounded apprehension that in the event of any considerable excitement, a wide door will be opened for the entrance of busy bodies and schismatics. "Revivals" have been seriously deprecated by many warm friends of religion, purely because wolves in sheep's clothing have availed themselves of the opportunity to enter in and devour the lamb of the flock. It has even been made a question by many, whether the Christian peace and order of society are promoted by seasons of special religious excitement. It is a question on which I have no doubt myself, notwithstanding many evils that incidentally arise; but the fact that many very devoted Christians entertain such doubts, shows that they cannot earnestly *pray* for revivals,—and the *only* reason why they cannot pray for them is, that they prove so often the occasion of a powerful party influence, by which the real interests of piety are endangered.

It is by revivals, commenced and sustained by the Holy Spirit, that our churches are to be established and enlarged. The Divine Influence is not to be expected but in answer to prayer. And if prayers that should be offered are prevented by a reasonable apprehension that "offences will come," is there not a woe resting on him who threatens the offence.

The *permanent* divisions that are effected in towns and parishes by such offenders against Scripture authority, are to be deplored. They produce weakness and discontent under the increased burden of supporting the gospel; and finally issue in the loss of all regular ministerial labor, and direct religious influence. I could mention towns in this Commonwealth, that were united, prosperous and happy, till sectarian influence first divided and weakened them; and afterwards the original Society and the separated Societies fell together in one promiscuous mass of desolation. And to this result there is a uniform *tendency*, in all those rivalries that arise among brethren who profess to hold the head, while they yield themselves to the spirit of party.

As to the question of open and free communion between Christians of all denominations, I conceive it must be settled just as soon as *party* spirit succumbs to the pure spirit of the gospel—nor till then. Whenever men *love* as brethren, they will *act* as brethren; they will no more supplant every one his brother, nor will they lift themselves up, nor cause their voice to be heard in the street against those whose opinions on unessential points may differ from their own.

Philo-Anon.

For the Recorder & Telegraph.

MASSACHUSETTS DOMESTIC MISSIONS—*NO. II.*

Messrs. Editors,—For further illustration of the true state of our feeble churches, take the following extracts: "Respecting the Congregational society in ——, we state that it was for thirty years under the pastoral care of Rev. —— ——. At his settlement, it was large and respectable. His pastoral labors terminated about seven years ago. At that time there was but one male member in the church beside himself, and about twenty females."—"For nearly six years last past, Rev. Mr. —— has supplied the pulpit one Sabbath in three; during which time there have been added to the church six males and eight females, making the present number nearly forty." "The society is surrounded and intermingled with sectarians. It has never received any aid from any quarter; and the people have an anxious desire to maintain their ancient form of worship." And ought they not to be enabled to do it? "They have done what they could," to preserve among them the ordinances of God;—and since their deliverance from a ministry which God did not bless, they have been renewing their strength; but it is clear, that encompassed as they are and assailed at every point by unhallowed sectarian prejudice—and enjoying only the rare administration of ordinances, their circumstances are trying and their prospects are cheerless. Temporary assistance from sister churches, will extricate them from their embarrassments, inspire them with confidence in their future movements, and result in establishing among them a devoted ministry;—under whose influence they will grow as the lilly, spread their branches and cast forth their roots as Lebanon.

A venerable officer in another church thus writes: "We are still without a minister; and it is to be feared that if our pulpit be not soon supplied, we shall become disunited. At a late Parish meeting, some proposed to send for a Methodist preacher; but a majority opposed it, hoping we should soon have a man sent us, who would feed the flock with the sincere milk of the word. The people are very anxious to have preaching, and flock to meeting whenever we have it. But we can obtain no regular supply. Our hopes and wishes are, that the Domestic Society would come over into this part of Macedonia, and help us."

"Who is weak and I am not weak," said the great Apostle of the Gentiles. Will not the tale of weakness thus told in artless simplicity, awaken the same spirit in every bosom that is warmed by the love of Jesus? A population of three or four hundred souls, hungering for the bread of life, cut off by local situation from the possibility of enjoying religious privileges unless among themselves, and driven almost to despair by the ill success of their own efforts, ought not surely to be neglected. They are poor—are they not worthy of the crumbs that fall from their Master's table? They are obscure—are they to be cast out from the charities of their brethren? The faith, the patience, and perseverance of this "little flock," amid almost unparalleled discouragements, if it were proper to make them known, could not fail to excite the admiration of every pious mind, and prompt the feeling heart to say, they must, they shall be assisted! Once, and not many years since, they were happy in the belief that they had in their minister a "man of God"—but they were deceived—he would fain have entangled them in fatal snares—and God alone preserved them from falling. Again they were united in a true and zealous man—he took his station among them at their call; but scarce half a year had passed, ere he was called to heaven. These are but a part of their trials, and had they not enjoyed "the good will of Him who dwelt in the bush," they had, ere this, been utterly wasted.

"Were you acquainted with the true aspect of nature around me, which presents to the beholder on every side, a deformed combination of rocks, half cultivated fields, and here and there a weather-beaten and decayed mansion—and, in the midst of the ruins, an old meeting-house, which, though it speaks well of the ancient piety of the place, has been beat upon by the tempest so long, and so often been profaned by the priests of Moloch, that it looks sickly, and casts a gloom around it—had you this prospect before you, I would say, the *moral aspect* of the place is similar to that of nature.

"It is gloomy and disheartening: there is hardly a bright spot to which the eye may turn for relief. But a slight survey of the region around me, affords a prospect which speaks to the *heart*—and it speaks more than language will express. It calls not only on the ministers of religion, but on the friends of humanity, for exertion. Error appears in all its hateful forms, fortified by the grossest ignorance and vice. The great mass of the people are slumbering in the profound insensibility of spiritual death. More than half the parish have embraced sentiments, which entitle them to the name of Universalists here; but they are in *fact* infidels. Their leaders can talk loud and fast, and this in the view of the multitude is sound argument. They have no theory—no system of belief—the mind is afloat, prepared to embrace the most pernicious and fatal errors. Reason they have perverted, and the authority of revelation they will openly deny. They are shameless in the practice of vice, and will resort to all the artifice of insinuation and falsehood, to destroy the influence of correct sentiments, and bring the institutions of religion into disrespect."

In the midst of desolations thus affectingly portrayed, there is "a small church," and "not efficient;" yet "most of its members appear to possess piety," though "not of the most enlightened kind." It is more a matter of wonder that any form of a church should remain here, after nearly a total destitution of ordinances for fifty years, than that the church should be reduced so low. It is the unchangeable purpose of God, that men shall be saved "by the foolishness of preaching;" and where, for any reason, the ministry of the word is not maintained, not only will infidelity & vice abound, as here, but the few solitary Christians dwelling amid the ruins, having none to feed them with knowledge, and guide their feet in paths of peace, will inevitably partake of the polluting influence that breathes around them, & become barren in faith and good works. The mountains of Gilboa must be unproductive, when neither rain nor dew fall on them. What, to the heart of the *Christian*, rich in religious privilege, can be more touching, than the fact that he has brethren and sisters in the faith, buffetting with temptation—mourning over their privations—witnessing daily the most debasing vices—bearing the taunts of the bold unbeliever—hearing the precious name of Jesus, and all the hopes and consolations associated with it, reviled—seeing the institutions of religion trampled on, and errors the most alluring and fatal spreading on every side, entering even into the bosom of their own families, blighting their fondest hopes of comfort from their children—and all this, without any support or alleviation from the presence and instructions of the "servant of the living God!" Yet all this is true, not only of *one*, but of many of our sister churches. How then, I ask—how can the feeling heart—how can the fraternal piety and enlightened philanthrophy of any more favored Christian sleep, over so sad a story of his *brother's* miseries!

Silas.

Do not doubt your religion under the mistaken apprehension that doubts are proofs of piety, and evidences of humility. Your inquiry is not to be, "Am I a perfect Christian?" but, "Am I a *real* one?"

For the Recorder & Telegraph.

UNITED DOMESTIC MISSIONARY SOCIETY.

Messrs. Editors.—The Rev. Absalom Peters of Bennington Vt. has been appointed Corresponding Secretary of the United Domestic Missionary Society.

We are happy to learn that a gentleman so well qualified for the office, and who is so capable of uniting in himself the confidence of the churches, is to occupy the important station assigned him.

The United Domestic Missionary Society is attracting the attention of the public, and proposals are about to be made to enlarge its sphere of operations, and constitute it a National Society. This is as it should be. Union is strength. And why should those who are engaged in supporting and defending the essential truths of the Gospel against essential error, remain enfeebled by their own divisions? Let the American Evangelical Churches unite. In this way they will be mutually encouraged. Their efforts will be better directed. The expense of doing the same thing will be lessened, and harmony promoted. A National Domestic Missionary Society will add a new spring to the efforts of the churches which are able to give, and new courage and energy to the weak churches which are ready to die. We hail this prospect as auspicious. May it prove the earnest of a warmer and better zeal among the churches, as it is a promise of help to the poor and needy.

THE HUSBAND AND WIFE.
An interesting fact.

Sometime during the last fall and winter, (says a correspondent of the Western Recorder,) Mrs. ——, who lives in W——, N. Y. was awakened to a deep sense of her danger, while unreconciled to God, and powerfully convicted of sin, by the energies of the Holy Spirit. She had always been a constant attendant on public worship, respectful in her treatment of religion, and of religious persons, and strictly moral in her daily conduct. But her mind, as well as that of her husband, was wholly engrossed with the cares of this world; and they prospered in their endeavors to gain property, while they continued unmindful of the Author of all their mercies.

After her awakening, her convictions and distress of mind continued to increase, till they issued in a hope, that she had passed from death unto life. She then, at a suitable time, offered herself to the church, and was received into their communion.

Her husband was a man who was beloved by his companions, and being of a lively, social turn of mind, his company was much sought by those who delighted in the merry jest or the amusing tale. He was not an open opposer to religion; on the contrary, he was usually found in his place in the sanctuary, and treated serious things with much outward attention. Like thousands and careless respecting his best interests, yet, perhaps, thought and meant to die the death of the righteous. During the whole time his wife was under conviction, he manifested no concern, and no opposition. But the day on which she united herself with the church he was observed to have absented himself from the sanctuary. A neighbor who called and invited him to attend, was answered in such a manner as showed that the evil of his heart had begun to work. And in truth it had. As a family they had lived harmoniously till now. A division had taken place. Their feelings, their motives, their pursuits, and their interests were different. He felt that his companion had left him, and that he must now tread the paths of sin alone. His selfish heart was grieved, and its bitterness was manifested by unkindness and reproaches. To human appearance, their domestic happiness had fled forever.

Mrs. ——, betook herself to the Throne of Grace, and spread her trials before her covenant God. Her prayer was heard, and the heart of her companion was deeply smitten, yet in a way, and by means totally unexpected.

Coming in from his labor, on the afternoon of Monday, he began to reproach his wife for the transactions of the preceding day, and expressed his deep regret, that she should forsake his society for that of Christians;—reminded her of the happy days they had seen; and lamented their present difference of feeling and interest.

Looking him full in the face, the tear of affection and pious concern stealing from her eyes, Mrs. —— thus addressed him: "Do you wish me to return to the same situation in which I was before I found peace in Christ? Do you desire me to be a guilty, unpardoned sinner, exposed to the wrath of a holy God? Are you willing that I should be destitute of holiness, filled with sin, and devoid of that peace which I now possess? Do you imagine that I shall be less affectionate, or less useful to you, because I am a Christian? Permit me to enjoy my religion in peace, and I promise never to disturb you by remonstrances, in any course you may see proper to pursue." Conviction seized upon his heart. Filled with distress, he hastily left the room, and sought a place where to weep. Conscience was now awake, reproaching him for his sin, and threatening the wrath of God. With tears of penitence he sought his injured companion, confessed the wrong he had done her, and entreated her prayers. With her, this was a time of intense anxiety, and agonizing supplication. She felt that in all probability this was the crisis of his soul, and the decision of his eternal character. Her prayers were heard. God said to the troubled mind of Mr. ——, "Peace, be still!" A new world opened to his view. Christ became the joy and support of his soul, and the gospel plan of salvation his only hope. In eight days from the time of his first impression, he found that "the peace of God passeth all understanding." He united with the visible church, and is now an active, zealous and devoted Christian. The domestic altar is reared in his family, and that affection which formerly subsisted between him and his companion, has received a tie, which shall never be dissolved; while they both look, with humble hope, to an eternal union beyond the grave.

Veritas.

SCRIPTURE ILLUSTRATION.

Rom. vii. 24. "*O wretched man that I am, who shall deliver me from the body of this death?*"

The image in this text seems to be, that of a living man walking about with a rotten nauseous carcase tied fast to him, which oppresses him, and he cannot, with all his efforts, cast it off; but it is heavy upon him wherever he goes, which constrains him to cry out, "O! who shall deliver me from this dead body?" This is the character of the soul sick of sin—*Lon. Bap. Mag.*

RELIGIOUS INTELLIGENCE.

LETTER FROM JERUSALEM.

The following letter from Rev. Jonas King to the senior editor of the New-York Observer, describes the Holy City under a visit from the Pasha of Damascus.

Jerusalem, 16th April, 1825.

Dear Friend,—Yesterday, the Pasha of Damascus moved off with his troops, and no eye was wet, except with joy at his departure. This modern Benhadad came up hither about fifteen days ago, with a company of three thousand men, to collect the annual tribute due to him from this part of his Pashalic. Terror marched before them, and destruction came in the rear. At their approach, the inhabitants of Bethlehem and Ephratah fled to Hebron, except a few, whose trembling limbs could not well sustain them in flight.

The Pasha, with his soldiers, pitched his tent without the western gate of the beloved city, and sent in his servants, saying, "Deliver me thy silver and thy gold." All was consternation. Houses were broken open—Christians, Jews and Mussulmans, were dragged to his camp, put in chains, and many of them cruelly beaten with rods on the soles of their feet. One Greek, whom I knew, the Superior of the Convent of the Prophet Elias, after receiving five hundred blows, was left on the cold ground, without shelter, three days and three nights, with no sustenance given him but water. The sinews of one of his feet are laid all bare to the view, as if it had been dissected. Soldiers were stationed in the principal Convents, armed men were patrolling the streets, women were insulted, all hearts palpitated with fear, on all countenances sat paleness.

For two or three days, it might be said that Jerusalem was *literally* in tears. 'Her priests sighed, her virgins were afflicted, and she was in bitterness.'

The little company of English and American Missionaries were almost the only ones out of fear. And, indeed, one night, we ourselves did not feel quite sure that we were safe. We felt that, 'our help was alone in the name of the Lord, who made heaven and earth,' and that 'if it had not been the Lord who was on our side when men rose up against us,' they had long ago swallowed us up quick, when their wrath was kindled against us. 'Blessed be the Lord, who hath not given us a prey to their teeth.'

We have been taught by many a lesson, that "it is better to trust in the Lord, than to put confidence in man. It is better to trust in the Lord, than to put confidence in Princes.'

BURMAN MISSION.

We regret to say that the intelligence heretofore received of the safety of Dr. JUDSON, appears not to be entirely correct. The following is an extract of a Letter from Rev. J. Wade to Rev. Dr. Baldwin, dated

Calcutta, Aug. 23d, 1825.

Very dear and Reverend father in Christ,—I have received your letter, dated Feb. 17, 1825, from which I derived very great pleasure. I have let one opportunity pass without returning the favour; the reason of which was, that Mrs. Wade, at the time, was very ill, and I chose to wait until I might have something favourable to write of her recovery; and, blessed be God for his mercy, she is now convalescent, and gaining her strength, as fast as could be expected in this climate, and especially at this season which is very sickly.

"As to news from Burmah there is very little at present which can be depended upon. It seems that the army which proceeded up the river from Rangoon still continue at Prome, and will do so until the rainy season is over. [...] sionaries at Ava, and though they cannot be entirely depended upon, our hopes that they are still alive are thereby greatly strengthened. The most probable reports of this kind are stated under oath by an English *native* soldier, who was for some time a prisoner at Ava, but who, at length, effected his escape, and found his way to Prome. His testimony states that Dr. Judson, Dr. Price and some English prisoners, were in close confinement and in chains; that Mrs. Judson lived in her own house unmolested, and was permitted to visit Dr. J. once or twice in a week, and to send him & the other prisoners provisions daily.

"This statement has been corroborated by private letters to Mr. Hough from some of the officers at Prome.

"We feel exceedingly anxious to return to Rangoon. But I cannot, under two or three months, leave Calcutta on account of my engagement relative to printing Dr. Judson's Burman Dictionary. Nor is it important, considering the advantages I here have for studying the language, and the extravagant prices of provisions there of all kinds, that I should return at present.

"Mr. Hough, I expect will return soon, probably by the first opportunity."—*Ch. Watchman.*

LETTER FROM A SANDWICH ISLANDER.

The following is an extract of a Letter from a native of the Sandwich Islands, now at the Cornwall Foreign Mission School, to a gentleman in this city.

I regret greatly, because I do not make a rapid progress in the acquisition of useful knowledge. I fear that your ultimate object toward me for usefulness among my people, will be greatly disappointed; for I do not know what is before me. I may be called out from time into eternity. Yet now and then, Jesus the great Deliverer shall be my charming theme. My greatest object is, to tell a fallen world what a precious, and glorious, and almighty Savour I have found—to impart to them the blessings of Christianity,—to tell them that except they repent of their sins they all will finally perish, like those who perished by the downfall of the temple of Siloam—to exhort them to praise the name of the Most High, & to give thanks unto *Him, for he* is worthy.—How great and infinite are the blessings of Omnipotence, manifested towards me and my country! What a marvellous thing it is before our eyes! We have received many tokens from his merciful loving-kindness. It is beyond all our comprehension, that such unmerited favors should be bestowed on us!

A SCENE AT THE SANDWICH ISLANDS.

Extract of a Letter from Rev. S. Whitney, one of the Missionaries at the Sandwich Islands to the Editor of the Religious Intelligencer, dated Tauai, Feb. 4th, 1825.

The Queen Kaahumanu, and a company of chiefs and people, left Waimea a few weeks ago, to visit Puna, the eastern district. Owing to the ill health of Mrs. W. I could not then go with them. I have lately made them a visit, an account of which, perhaps, will not be uninteresting to you. I found them encamped in a little village, the Queen sitting alone with her teacher; the chiefs and people gathered round in circles with their books; some pronouncing b a ba; some spelling words; some reading hymns; some writing to friends, and others singing praises to Jehovah. The reception was very cordial, and after uniting in singing and prayer, and being served with a cup of tea and a good breakfast, I was led to the schools, & not a little gratified with their improvement. The question—How shall we pray aright to God? was put to me from many mouths. The meaning of select passages of Scripture was inquired after with interest, and not a few appeared apprehensive that I was going to leave them, before they could ask such questions as they had prepared. One of the teachers, a man of influence, and one who gives good evidence of belonging to the family of Christ, said to me with much interest, "by and by you will catch many fishes." I asked, "what do you mean?" He replied, "have not the chiefs told you how the people go out into the grass, night and morning, to pray to God? How they assembled in those houses daily, for prayer? From whence is this spirit but from God? We have not told them to do this; they go of their own accord; these are the fishes coming into the net." In the afternoon I preached to a large company. *Christ on Calvary* was the subject, and rarely have I seen an audience give better attention. The place, the subject, and the tears trickling down their sable cheeks, was almost too much for my sensibility. Who could not feel? It was hard parting with them, but the situation of my family forbade me to stay any longer. Several accompanied me a distance on the road, inquiring the way to heaven as they went, till the sun passing below the hills, I was forced to give them the parting hand. What a pity, thought I, as I rode along, that the Church of Christ should withhold her Missionaries, whilst a nation is literally begging of her, the light of eternal life.

STATE OF RELIGION IN NEW CONNECTICUT.

The following letter is from a clergyman who was for many years employed by the Connecticut Missionary Society, and is now settled over a church and society in the State of Ohio.

REV. AND DEAR SIR,—I will take the liberty to state some facts relating to the interests of religion in New Connecticut, which will clearly show that great good has been done here in promoting the cause of Christ, the salvation of souls, and the best interests of the community, by the exertions of Missionary Societies, and especially of the Missionary Society of Connecticut. From the first settlement of this part of the country, and when the few settled inhabitants were wholly unable to procure or support the preaching of the gospel, the Missionary Society of Connecticut kindly furnished them with Missionaries, who were the means of forming churches—of influencing them to meet statedly for public worship on the Lord's day—of promoting the religious observance of the Sabbath, and of exciting the attention of many to the important concerns of religion. And this Society has continued their kind assistance to the present time. The happy consequences of these their benevolent exertions are, that the state of this section of country, as it respects religion and morals, is far more favorable than that of any other new settlements of the same age. The Sabbath is better observed, more churches have been organized, and more ministers settled. There are now about 90 churches on the Western Reserve, containing about 3000 members and more than 30 ministers. Almost all these ministers have been sent into this part of the country as Missionaries, and the most of them by the Missionary Society of Connecticut, and a considerable part are still in part employed and supported by this Society. Powerful and extensive revivals of religion have been experienced under the labor of these Missionaries, and they have been the means, through the attending influence of the Holy Spirit, of hopefully calling hundreds out of darkness into marvellous light—of saving them from eternal death, and making them children and heirs of God. These missionaries also have been instrumental of organizing all these churches.—Had it not been for the benevolent assistance of Missionary Societies, but few of these ministers would ever have reached this distant region; or even had they come here, it would have been very difficult for these feeble churches to have settled and supported them without the assistance which has been received from [...] calculate the immense good which has been done in this part of the country by the Missionary Society of Connecticut! And the need of exertions to send Missionaries into new settlements, instead of lessening, is increasing with the rapid settlement of the Western countries, and even in New Connecticut.—When I first came into this part of the country 16 years ago, there were within the limits of the Synod of the Western Reserve, six ministers, and about eleven churches. Now there are about 30 ministers, and 90 churches; so that the number of ministers in comparison with the number of churches, is less now than it was then. There are also about 100 towns or settlements in New-Connecticut, where there are no churches. The Michigan Territory, Indiana, Illinois, and other Western States are rapidly settling. Thus the field for Missionary labor is continually enlarging, and therefore the need of exertions to supply them with Missionaries is increasing instead of diminishing. As the expense and labor of settling and clearing a new country is great—but few of the first settlers are persons of much property, and they are generally divided in their religious sentiments; but few settlers can do much for the support of the gospel for some years. And therefore they must for years be destitute of the preaching of the gospel, unless supplied by Missionaries. And by living in this situation they become more careless and neglectful of the Sabbath, public worship, and the duties of religion; and more erroneous, loose, and vicious. It is therefore of the highest importance, that they should be furnished with missionaries, as it regards the best interests of the community, and the eternal good of themselves and children. It is to be hoped, that the pious and benevolent in New-England will not grow weary in well-doing.

Conn. Obs.

REVIVALS OF RELIGION.

The Revival in Machias, Me.—A letter from Machias, dated Dec. 22, says, "The converts here are said to be now as many as 140. It is expected that more than 50 will unite with the church at the next communion, which is to be on the second Sabbath in January. About 60 attended the inquiry meeting this week. The attention has extended more or less in almost all parts of the town. But notwithstanding all that has been done, there are a great many who yet remain enemies to God. O that Christians in other parts of the state would pray for them."

Another letter from Machias, dated Dec. 26, says, "72 stand propounded. We hope in March 50 more will come forward. [*Ch. Mirror.*

FEMALE SCHOOLS IN INDIA.

Extract of a letter from Mrs. E. H. Jones to Mrs. Baldwin.

"You have, no doubt, heard that our Native Female Schools are in a prosperous state under Mrs. Colman's care. Her time and talents are very usefully employed in their superintendence, and she is much devoted to the important work. We might have many more schools if we had the means of supporting them. In time I hope the rich natives throughout Bengal and Hindostan will liberally contribute to this important object, and delight to lend an assisting hand to meliorating the degraded condition of their country women. But at present such liberality is confined to a few individuals among them.—Prejudice is, however, giving way greatly, and the results are of the most happy nature. Caste seems to be almost entirely forgotten in many of our Schools. We hope the time will come, when we shall see these poor children embracing the religion of Jesus, and renouncing the gods of their fathers for the worship of the one living and true God."—*Ch. Watchman.*

For the Recorder & Telegraph.

WILLIAMS COLLEGE.

Messrs. Willis and Hallock,—The favor of God recently manifested to this Institution, appears to me worthy of particular record and acknowledgement. Happening recently to be in Williamstown, and learning that a conference-meeting was to be held in the College that evening, I made my arrangements to attend. A more interesting and solemn scene I have rarely witnessed. The whole College was assembled, and every countenance wore the aspect of deep feeling. Ordinary scenes of this kind are impressive, but here the mind was not only interested by the thought that so many souls were *pressing into the kingdom of heaven,* but that every new conversion was adding *one to the number of ministers,* who should bear the messages of salvation perhaps to thousands of others. Every student in College is the subject of a deep solemnity, and all now remaining at College except four, have been made the hopeful subjects of divine grace. Nearly one third of the students are absent, and the approaching close of the term will soon disperse the whole. The whole number of cases of conversion, has been stated to me at twenty-two. It will be recollected that a large number were professors of religion before.

There are few events which occur in the moral world, of a deeper interest and of a more extensive influence than this. And it is to be hoped the attention of the Christian public will be called more earnestly to the subject of persevering prayer that our Colleges may be visited with revivals, as the direct means of multiplying laborers for the spiritual harvest. Let it lead the churches with a deeper interest to engage in the approaching Concert of Prayer for this object.

Williams College has been as highly favored as any of her sisters in the influence she has been permitted to exert in the religious, charitable, and missionary objects of the present day. The present revival cannot but be regarded as another expression of divine favor to this honored Seminary. While God is thus giving signal expressions of his favor, it is interesting to her friends also, that she is rising in the deserved favor of men. Efforts are making successfully to increase the means of her usefulness, and her constituted guardians have come forward with a determination to present this College as still entitled to all the patronage and influence she has ever possessed. May an Institution so well organized and endowed and disciplined, never be suffered to die.

We here present a very interesting extract of a letter from one of the College Faculty to a gentleman in this city, dated Jan. 3, 1826.

The revival has been wonderful in College. Besides those absent in their schools, there were but 31 on the ground without hopeful piety. Of the 31, we hope for 27. The other four have different degrees of seriousness. One of them has been long crushed; the other three all belong to the town; and as the revival is extending to the town with great apparent power, we hope they may yet fall under it. We have had a most solemn meeting in the Chapel to-day, being the last day of the term. The students have agreed to remember each other, and the now absent members of College, in their prayers, (the absent have been constantly remembered with many prayers) and hope to return at the end of vacation in the spirit of a revival, and to see the revival continued here until all are gathered in. They seem not to be able to give up this hope. Two of the young men who are fitting for College here are serious, and I have just heard are beginning to hope. A young man from Troy, who, hearing of the revival, came out to see it, has hopefully become a new creature, and intends to come to College. [...] you, that there are now upwards of 70 precious youth in College who hope that they are pious. What a treasure for the church! I intend to devote my vacation to promote the revival in the town. A very considerable number of the pious students will also stay, to help forward with the work, and to enjoy the scene. So that I hope we may yet see glorious days here, and that the College may feel the blessed effects of the vacation. There have been four days of fasting in College since the middle of November. One of the days was observed by the church here, who have also set apart tomorrow for the same purpose. *Pray for us.*

REVIVALS IN SABBATH SCHOOLS.

In the school at Western, which was established principally by the efforts of an individual, last summer, and in which, as was stated in the last report of the Oneida Union, out of ten teachers, only *one* was a professor of religion, a revival of no ordinary character has recently commenced, and is now in existence. *All the teachers* and *many of the scholars,* have become apparent subjects of divine grace. Several interesting particulars have been communicated to us of this revival, which we deem inexpedient at present to publish.

At Vernon Centre, a revival has existed for some months. Three months ago, out of eighteen teachers (the whole number) in their Sabbath School, only two were professors of religion; now, out of *twenty-six,* but *two* remain without hope. Conversions among the children are also numerous.

Hampton continues to enjoy the Divine blessing. A revival has recently commenced in their Sunday School, and about 15 of the children are already its hopeful subjects. It is now spreading through the society. This revival is said to have been begun, so far as *means* were concerned, by the Superintendent's enforcing upon the teachers the truth, *that it was even possible for children to become Christians.* [S. S. Visitant.

SABBATH SCHOOL ANECDOTES.

The Albany Sunday School Union has now under its care 12 Schools—containing 162 teachers, and 1,094 scholars. Verses recited the past year, 164,774. The following anecdotes are related in the Report:

"Since our last report, it has pleased Providence to remove from us one of our teachers by death. She fell indeed in the spring of life, but we trust she was ripe for heaven. Her life was short, but she lived long enough to give her heart to God, and cheerfully consecrate her time and her talents to his service. While we mourn over the early departure of one who bid fair to be a benefit to the world, and promised much to the cause of Sunday Schools, in which she was engaged, we are comforted with the hope that, though she has left the service of God on earth, she has entered on his worship in heaven. While she was employed in teaching, she became savingly acquainted with the Lord Jesus Christ; and ever after, she lived a life of humble prayer, and patient labour in his cause. Her death was triumphant and glorious. When the objects of this world receded from her view, her hopes were brightened, and her hold on heaven strengthened. Her attachments to Sunday Schools continued to increase to the last. When she stood on the verge of eternity, and from thence, perhaps, perceived some glimpse of the glory within, she then saw more fully the value of the immortal soul, and used her expiring breath to exhort Sunday School teachers to be faithful to the souls committed to their care."

"A little girl of the name of Jane W——, was admitted into our School at its first commencement; in process of time she brought her two brothers along with her; she was taught by her teacher, that when she arose in the morning, she should praise God for keeping her through the night, as well as implore his protection for the ensuing day; and to commit herself to his keeping through the silent watches of the night. It appears that she continued to follow the directions of her teacher, till, strange as it may appear, she was prevented by her father, who upon observing her and her brothers kneel down at their bedside to commit themselves to the care of their Heavenly Father, peremptorily forbade them to do so any more. The child arose and wept; and from that time was under the disagreeable necessity of discontinuing her religious exercises until her priviliges were restored to her by the interfering hand of Providence, owing to the following circumstance. Her father became suddenly indisposed; and convinced, as he then was, that he was without God and without hope in the world, in the agony of his mind he called upon his children to pray for him. Little Jane came weeping to his bedside, and said, "father, when I wished to pray for you, you would not permit me, but I will pray for you as well as I can." She accordingly knelt down and prayed for her father.

"Another school has been deprived of one of its scholars, a boy not six years old. The last Sabbath he attended School, he received a tract, which he took home to his mother, and told her it was this tract which taught him that he was a sinner, and the way to Heaven. On Tuesday following, he was taken sick, and on Saturday of the same week he died. From the time he was first taken sick, he seemed to be sensible that he should not live. To one who came to see him, he said, "don't go away so soon, for it is but a little time that I can see you." He also said, that he rejoiced he had been to Sunday school, for it had been good for him. He often repeated hymns and the Lord's prayer, that he had learnt at the school. At one time he called one of his schoolfellows and told him, he must be a good boy, and tell no lies, for if he did he would not go to Heaven. He said he was willing and ready to die, for he longed to be with his Saviour. His mother asked him, if he was not afraid to die and be laid in the ground? He answered, "O no, for then I shall be with my Jesus, my dear Saviour," and so he died. Such a death, and such language from a child not six years old, is sufficient encouragement to engage the heart of every follower of Jesus in this good work and labor of love, and to cause us to persevere in well doing."

RECORDER & TELEGRAPH.

BOSTON, JANUARY 13, 1826.

THE SLAVE-TRADE MADE PIRACY.

The government of the United States has the honor of being foremost in declaring the slave-trade at sea to be piracy, and denouncing DEATH against any of its citizens who shall be detected in carrying it on, whether under our own or a foreign flag. This spirited enactment was passed in 1820. England, which in 1811 had made the slave-trade a *crime,* and punishable with *transportation for life,* now beheld herself suddenly surpassed in this honorable contest, and rejoiced that it should be so. In the mean time, agreeably to a resolution of the House in the early part of 1823, all the ministers of the United States at foreign courts, were instructed to propose the adoption of similar measures by those governments [...] that the slave-trade would be effectually suppressed.

Since that time, an interesting negociation has been going on between this country and England, with a view to arrangements between the two powers for the mutual capture of each other's vessels when engaged in this traffic. A Convention to this effect was actually concluded and signed at Washington on the 13th March 1824—subject however, as in all such cases, to the ratification of the Senate.

It was in this stage of the business, that the British Secretary of Foreign Affairs, Mr. Canning, on bringing a bill into Parliament [March 18th] for seconding the United States in making the slave-trade piracy, said, amidst unbounded applause, "I have the satisfaction to be able to announce, that almost at the moment in which I speak, a treaty must have been signed between England and the United States, which establishes between the two nations the right of search. An Act of Congress likewise goes to assimilate the trade with piracy. Thus the two first maritime powers of the world co-operate to destroy this infamous traffic."

There was, without doubt, a cordial desire on the part of the Senate, as well as among every other class and denomination of our citizens, that some arrangement of the kind might be effected. But the odious "right of search" could not be hazarded; although it was expressly limited to such officers of both parties, as might be specially instructed to execute the laws of their respective countries in relation to the slave-trade. The consequence is, the concurrence of the Senate being essential in the case, that the Convention has utterly failed; and so far as *mutual* efforts are concerned, the subject stands precisely where it did two years ago. It is pleasing however to remark, that the bill above alluded to as introduced into the British Parliament by Mr. Canning, passed into a LAW on the 31st of March, 1824: so that it may still be said, "the two first powers of the world" have agreed in declaring the slave-trade to be piracy, and in denouncing DEATH against any of their respective citizens who shall be found engaged in carrying it on.

The same irreconcilable hostility to the "right of search," which prevented the acceptance of this treaty (for it appears from correspondence recently published, that the American Senate have not rejected it by a formal act) has also caused the rejection of a treaty between the United States and Colombia, of a very similar character—but confining the right of search to the seas and coasts of Africa, while in the other case it extended to the seas and coasts of America. This treaty the Senate rejected at the close of their last session,—28 against, 12 in favor.

The American Secretary of State, in his closing letter on the subject to the British Charge d' Affaires at Washington, dated 2nd March, 1825, has the following; which gives a summary view of the whole subject, as it now stands:—"With respect to the desire of attaining that end [the suppression of the slave-trade] there is no difference of opinion between the government of His Britannic Majesty and that of the United States in any of its branches. But the Senate has thought that the proposed Convention was an instrument not adapted to the accomplishment of that end, or that it was otherwise objectionable. And, without the concurrence of the Senate, the Convention cannot receive the constitutional sanctions of the United States."

"CONFERENCE SERMONS."

A volume of Sermons has just issued from the press of Messrs. Carter & Adams, Amherst, Ms. designed to be used in Religious Meetings where a minister is not present. The author, Rev. DANIEL A. CLARK, is very favorably known as a sermonizer, and in this volume has collected some of his best efforts. The Sermons are fourteen in number, and embrace the following general topics:—the Church safe—the only true God—unregenerate men without holiness—the Gospel sustains the Law—correct views of Christ essential—Christ redeems and sanctifies—terms of acceptance with God—the man of God distinguished—sinners made useful to God's people—wrath conquered by kindness—Gospel truth defined—an honest ministry—the rich believer bountiful—nothing but the Church safe.

The first of these discourses has already passed through several editions in one form or another, and so far as we know, has been universally well received. It is no trifling commendation of its merits, that it should have been included among the publications of the American Tract Society.

As to the others, if they do not fully come up to the standard of "The Church Safe," and some of them we think fall but little short of it, there is no hazard in saying that they are entitled to, and will hold in the estimation of the Christian public, a respectable rank among the better class of serious, discriminating sermons. In different parts of the volume, passages of real eloquence occur; and throughout the whole, there is an elevation and flow of style well suited to attract attention and interest the feelings. Add to this, what is of far greater importance, a point and plainness of remark—a clear exhibition of the truth—which, with God's blessing, will affect the heart.

The work is handsomely printed in 328 pages 8vo. and we have no doubt, will command a good circulation.

FEMALE CLASSICAL SEMINARY.

The Trustees of the Female Classical Seminary at Brookfield have petitioned for an act of Incorporation, with the usual privileges granted to such bodies.—This Seminary, we understand, is already in successful operation, under the superintendence of the Rev. ASA RAND, late Editor of the Christian Mirror. No one will deny that the object it contemplates, is most important to the interests of the community; and those who are aware of the embarrassments attending the reception and instruction of youth of both sexes in the same Institution, will not object to its incorporation on account of the number of Academies already established within the State. Although the number were twice as great as it is, (and it is now 27,) no intelligent legislator, we presume, would refuse to incorporate *another,* to be conducted on the only plan which is in all respects suited to the public education of females. We already know of one Academy, where, on account of the inconveniences experienced from the former arrangement, the Female Department has been relinquished; and of another, where the same measure is contemplated. We hope this Seminary will receive a charter of incorporation.

SUPPRESSION OF INTEMPERANCE.

We are happy to state that the subject of Intemperance is engaging the attention of several distinguished men in this city and vicinity, whose efforts, we trust, will not be in vain. At a meeting on Tuesday evening last, attended by invitation, several incipient measures were adopted, and a committee of ten was appointed to draft a report, and present it at a future meeting; after which, we propose to give a statement more in detail.

A GOOD EXAMPLE.

The Grand Jury of Norfolk have notified all persons within the County licensed as Retailers, that they "are determined to notice and present all violations of such Licenses which may come to their knowledge; in order to repress, if possible, the evils which seem to be increasing, in consequence of the illegal sale of Mixed Liquors by those who have only a Retailer's License."

If we are not misinformed by men who have the best possible means of knowing, there is a remissness on this subject in many Juries and Boards of Selectmen, which is altogether unaccountable: And it is earnestly to be hoped, that so good an example as that above mentioned, or as that stated in a late number of this paper, where a Board of Selectmen refused to grant certificates of good conduct in the case of those who had abused their licenses, will be universally imitated. The good sense of the community—certainly of all those whose favor is worth possessing,—cannot *fail to* sustain a course of proceeding so manifestly consistent and just.

We learn that a revival of religion has commenced in the town of Brimfield, and that a considerable number are already considered as hopeful subjects of the work.

AMERICAN EDUCATION SOCIETY.

Receipts for December, 1825.

Female Circle of Industry, Berlin, sundry articles of clothing and cash,	\$5 25
Newton Friendly Society Mass. sundry articles of clothing, value \$22, 46	
Monthly Concert, Chelsea, Ct.	35 00
Newton Friendly Soc. articles of clothing, value 5 50	
Female Charitable Soc. Charlestown, Ms.	25 00
Mrs. Christiana Baker, Boston, 6 pair socks,	
Hillsboro' N. H. Bible and Charitable Society,	6 70
Azel Ames, Mansfield,	5 00
Collected in Rev. Elijah Demond's Society, 2d parish West-Newbury, on thanksgiving day,	15 66
Female Society of Boston and vicinity, Aux. to the Am. Ed. So.	20 00
Friend, by Mr. Dane, 5 pr. socks and cash,	5 00
Female Benev. Soc. Fitzwilliam, N. H.	2 00
Norfolk Aux. Ed. Soc. sundry articles of clothing, value, 29 29, for the Bangor Seminary	
Friend in Rindge, N. H. by Rev. A. W. Burnham,	1 00
Eighth semi-annual payment of the Associate Circle of Industry, in Newburyport,	25 00
Rel. Char. Soc. Charlestown, Mass.	20 00
Annual Subscriptions	
Collected this month in part,	247 00
	\$412 61

A. P. CLEVELAND, *Treasurer,*
No. 6, Water-street, Boston.

Mrs. Richardson, an aged member of Christ Church, Boston, [Rev. Mr. Eaton's) recently deceased, bequeathed to that Parish an Estate, estimated at eight thousand dollars.

CARD.

Rev. DANIEL HOLMAN of Douglass, Mass. gratefully acknowledges the receipt of twenty dollars from a friend, to constitute him a Life Member of the American Tract Society.

In 5 years, the young men who compose the New-York Mercantile Library Association, by dint of the most commendable perseverance and exertions, have collected a library of *twenty-two hundred volumes* of well selected books.

STATE PRISON.

Now that the subject of State Prisons is exciting so much interest in this vicinity, we have thought it not amiss to draft an outline of the Report of a Committee of the Massachusetts Legislature on this subject, appointed June, 1817. This Committee consisted of Richard Sullivan, James T. Austin, and William Tudor, Jr. Their instructions from the Legislature were such as to authorize them to obtain all those facts, which should enable them to report a plan for the improvement of Prison Discipline.

The Committee state, in an early part of their Report, that they inspected by one or more of their number the several Penitentiaries in Connecticut, New York, New Jersey, Pennsylvania and Maryland.

The first argument of the Committee relates to the evils which result from a *crowded state of the night rooms*, and labour together during the day *without any effectual restraint upon their conversation.*

A part of this argument, which is very conclusive, is a comparative view of New York and Pennsylvania Institutions, when they were, and when they were not crowded. After the Penitentiary system had been in operation in Pennsylvania two years, such was its efficacy, that out of nearly two hundred persons who had at different times been pardoned, only four had returned; and that the number of persons convicted in the several Courts had constantly decreased. At that time, the rooms in the Prison afforded ample and convenient opportunity for the separation of the convicts.

The state of the Penitentiary in 1817, afforded a melancholy contrast. The same Prison and Yard were used in 1817 as in 1795. The number of prisoners had become so great, that instead of separating them, from 30 to 40 persons of all classes and ages were lodged in rooms 18 feet by 20. This difference in the condition of the night-rooms in the former and latter periods, was regarded as one great reason of the difference in the effect of the Institution.

The Committee, also, in illustration of the same thing, quote a passage from the late Henry Fielding, a distinguished magistrate of the city of London.

"It is," says he, "a great evil, to confine all sorts of prisoners promiscuously together. In some gaols, you see boys of 12 or 14 years of age, eagerly listening to the stories told by practised and experienced criminals, of their adventures, successes, stratagems and escapes. A discharged criminal generally, by the next session after the execution of his comrades, becomes the head of a gang of his own raising, improved in skill by the company he kept in gaol. And petty offenders generally grow desperate, and come out fitted for the perpetration of any villainy. Half the robberies committed in and about London, are planned in Prison."

The practical importance of these facts is illustrated in the Report, by a reference to the situation of the State Prison at Charlestown; in which the Committee say that *three hundred persons are found living promiscuously together.* In some of the rooms *four*, and in others *eight* of the convicts, are lodged at night, WITHOUT AN INSPECTOR.

"How little reformation," say they, "can be effected under existing circumstances, may be judged from the single fact, that *ninety persons are now under commitment for the second, third or fourth time.*

The same thing is illustrated by a similar fact, as stated by the committee concerning the Pennsylvania Penitentiary, viz.: that out of four hundred and fifty-one convicts then there, *one hundred and sixty-two had been before committed or pardoned.*

The committee also state, that of all those who have been committed to the prison in New-York within the last five years, while the prison has been so crowded for second and third offences, *two thirds* have been discharged from their former sentence *by pardon.*

The committee form an argument for the improvement in the accommodation of the prison, from a consideration of the ages and circumstances of those confined, as exhibited in the following statement: four persons were under the age of 14; thirty-four between 14 and 21; and one hundred and eighty-seven under the age of 30. Many of these were probably brought up to no particular employment; for of 522 convicts entered at a former period at the prison in New-York, 218 were noted as having no particular occupation.

The committee do not err in supposing that wisdom may be learned from these facts.

HOWARD BENEVOLENT SOCIETY.

It will be seen by a notice in another column, that the Anniversary Meeting of this Society is to be held on Wednesday evening next. This has usually been an occasion of much interest to our citizens, attracting a crowded audience—and has been honored with a larger contribution than any other Anniversary Meeting in the city. The object of the Society is well known—its usefulness in mitigating the calamities of poverty among a population of 60,000, is also known—the faithfulness, perseverance, and self-denial of its conductors are known—let then the benevolence and humanity of our prosperous citizens be known, & hundreds of tongues shall call them blessed.

It is a little remarkable, that while "A Western Baptist" is trying to make it out in the Christian Watchman, that the newly settled states and territories are not so destitute of Gospel instruction as has been represented; another western Baptist, and Secretary of the Missisippi Baptist State Convention, is entreating for more laborers. "Servants of the Most High God," he says, "who show unto mortals the way of salvation, our cry is to you! Regard our importunity; pity the waste places of Zion; *Come and help us.*"

Protestants in France.—A census has been recently taken of the Protestants in France, and it appears that the whole number is 722,329; of whom 509,348 are Calvinists, and 212,981 are Lutherans.—The former are ministered to by 269 pastors, and the latter by 219. *N. Y. D. Adv.*

Installation.—On Wednesday, January 6th, the Rev. ROYAL WASHBURN was installed over the First Church and Society in Amherst, Mass. The Introductory Prayer was offered by the Rev. Mr. Taylor, of Sunderland; Sermon, by Rev. Professor Stuart, of the Theological Seminary at Andover; Installing Prayer, by the Rev. Mr. Crosby, of Enfield; Charge, by the Rev. Mr. Williams, of Northampton; Right Hand of Fellowship, by the Rev. Mr. Tucker, of Northampton; and the Concluding Prayer, by the Rev. Mr. Perkins, of Amherst.

NATIONAL DOMESTIC MISSIONARY SOCIETY.

In consequence of invitations from a Committee, appointed by a number of the friends of religion from various parts of the country, who were in Boston at the ordination of missionaries to the Western States and Territories on the 29th of September last, and held a conversation on the expediency of forming a National Domestic Missionary Society, a meeting was held in this city on the 11th inst. of persons from different States, for the purpose of deliberating on this interesting and important subject. After an extended and careful examination, the meeting *unanimously*, resolved that it is expedient to attempt the formation of a National Domestic Missionary Society, and appointed a committee to take the necessary measures to carry the design into effect.

Among the considerations which influenced the meeting in coming to this result, we understand, the following are some of the most prominent;—the influence such an institution will be likely to have on New England in perpetuating her religious institutions and character; its favorable bearing on the southern & western parts of our country in extending to them the blessings of pure and undefiled religion; its effect on the destitute in exciting and encouraging *them* to make exertions for the support of religious institutions; the influence it will have on local domestic missionary Societies already existing, by diffusing information among them, and increasing their efforts; and the tendency it will have to produce among the friends of evangelical religion in the United States, greater union of feeling and exertion. The various difficulties which have been supposed to exist in regard to the design, we are informed, were carefully examined, and none of them found to be insurmountable. An union of all classes of Christians in our country is not contemplated; but it is expected that the Society will combine the efforts of several denominations who have not hitherto co-operated in this department of benevolent exertion. We congratulate the religious public on this important and auspicious event.

A Letter to one of the Editors, from a lady of much respectability in Hampshire County, has the following:—"I am informed by your Recorder & Telegraph, that an American Domestic Missionary Society is in contemplation. Should it be brought into operation, I think it would tend very much to the prosperity of Zion in our country.

"I have set apart fifteen dollars, which I intend to forward to the Treasurer of that Society, as soon as I know his name and place of residence."

We are requested to state, that several extra copies of the interesting memoir of the late Rev. Mr. ISHAM of Taunton, which appeared in the Christian Spectator of December, are for sale at the bookstore of Messrs. Crocker & Brewster.

For the Recorder & Telegraph.

UNION PRAYER MEETING.

Messrs. Editors.—On the last evening of the year, very many of the friends of Zion beheld with heart-felt satisfaction, an union of prayer among different denominations of Christians, at the Methodist Chapel in Bromfield Lane. How good and how pleasant it was to the spirits of all who love the Lord Jesus Christ in sincerity, to contemplate so large an assembly, the individuals of which were alike impressed [illegible] One Lord—one faith, and *one* baptism," were recognized in prayers and exhortation. That faith which was "once delivered to the saints," and that baptism of the Spirit which alone can convince of sin, of righteousness and of judgment," and give the soul a dominion over the evil propensities of our nature, were enjoyed, I trust, by all present.

Surely, an occasion of such deep concern to the friends of truth, cannot have passed by without leaving a conviction upon many hearts, that the only way by which a *revival of religion* may be anticipated, is by cultivating true brotherly love among the churches. We cannot indulge for a moment an apprehension, that after so "great a cloud of witnesses" in support of principles forming the basis of Christian hope, an indifference can succeed in relation to covenant obligations. Is it possible, that vows made on that occasion, of allegiance to the great King of Zion, and of love to all who in heart and life bear his image, can be forgotten or disregarded!—I cannot but anticipate results from so solemn and so appropriate an observance of the close of the year, highly auspicious to the cause of truth, and comforting to the pious heart, whether Congregationalist, Baptist, or Methodist.

Let then our brethren in the ministry and officers of the churches, whose souls were then melted with the contemplation of God's goodness, and forbearance, and long suffering toward his children, under great and repeated provocations the past year, be stimulated to active fidelity in the service of their divine Master, remembering that a *consistency* of deportment becomes those who are set as "lights in the world;" and let them adopt some *system*, having for its object a continuance of that brotherly love which at the season alluded to was so conspicuous,—& we laymen shall rejoice "with exceeding great joy." In such a case, the world may see that the evening was not spent in mere formality, but that the heart felt all that the lips uttered. Let influential brethren exert themselves on this subject. Awful responsibilities rest upon us, from which we dare not—from which I trust we *would not*, shrink.

If an Union Meeting be again commenced, embracing an invitation to our Methodist brethren, (let me speak plainly) we shall ere long see the walls of our Zion rapidly going up, and that, of such "lively stones" as shall give it a stability which an host from the kingdom of darkness shall assail in vain!

Remembering then, salvation hath God appointed for the walls and bulwarks of his Zion, let us rejoice in the privilege given us, of being co-workers with Him; and let us, as his grace and strength shall be imparted, go on fearless of every discouragement presented by the enemy, in the way of duty, confident that "he is faithful who hath promised" to be with his disciples to the end of the world. A. B.

GENERAL INTELLIGENCE.

THE PRIME MINISTER OF SPAIN.

The Duke del Infantado, who has succeeded Mr. Zea as prime minister of Spain, passed his youth in France, as one of our Paris papers declares; and at the close of the French revolution returned to Madrid, and was presented to Charles IV. He had then all the graces and airs of a Versailles courtier, with little in his manners like a Spaniard. Charles IV. did not like him, gave him a cold reception, and called him nothing but "the Frenchman." That his character has since improved there is little reason to believe, as he owes his late preferment to the favor of the apostolic party, who have gained a triumph in the Cabinet. Their principles are on the extreme of the old ecclesiastical system, and we are to apprehend severe and oppressive measures.

A letter from Montreal to the Editors of the Albany Dai. Advertiser, states that the *North-West and Hudson Bay Fur Company* have failed for about $850,000. The principal loss will fall upon wealthy individuals who have retired from business and loaned the Company money.

UNITED STATES CONGRESS.

Among the interesting subjects presented for consideration, in the House of Representatives, is a proposition, from the Judiciary Committee, *for the establishment of an uniform system of bankruptcy.* It is an abstract proposition, intended to try the sense of the House on the principle of this measure; and it has been committed for serious deliberation. The introduction of it makes it certain that the subject will be discussed at the present Session.

A bill has been at length reported for the *adjustment on principles of equity, of the claims of Massachusetts* for money paid by her for services rendered by her Militia during the late War. It provides for the payment of the claims in all cases where the Militia were called out by order of an officer of the General Government; and also wherever called out to repel an invasion, or under a well founded apprehension of an invasion, provided they were not in undue number, nor acting at variance with the views of the General Government.

Bills have also been reported for the *relief of the surviving Officers of the Revolutionary Army;* for choosing the chief officers of the General Government by the direct votes of the citizens instead of electors, &c. &c.

The estimate of appropriations proposed by the Secretary of the Treasury, for the service of the year 1826, amount to $9,157,725 02, viz:—

Civil List,	$879,787 65
Miscellaneous,	339,937 01
Intercourse with Foreign Nations,	224,500 00
Army and Military Academy,	1,974,879 55
Fortifications, Armories, Arsenals, and Ordinance,	1,356,700 00
Pensions,	1,432,290 00
Indian Agencies and Presents,	158,000 00
Arrearages,	18,000 00
Internal Improvements,	192,000 00
Naval Establishment & Marine Corps,	2,526,612 81

NEW-YORK.

Extracts from Gov. Clinton's Speech, at the opening of the present session of the New-York Legislature.

Schools. Our common schools embrace children from 5 to 15 years old, and continue to increase and prosper. The appropriations for last year from the school fund amount to $80,670, and an equivalent sum is also raised by taxation in the several school districts, and is applied in the same way. The capital fund is $1,333,000, which will be in a state of rapid augmentation from sales of the public lands, and other sources. And it is well ascertained that more than 420,000 children have been taught in our common schools during the last year. The sum distributed by the state is now too small, and the general fund can well warrant an augmentation to $120,000 annually.

Capital Punishments. During the past year, ten criminals have been sentenced to the punishment of death—9 for murder, and one for arson of an inhabited house—of which nine have been executed, and the punishment of the other has been exchanged for imprisonment for life in the state prison at Auburn.

Refuge for Juvenile Delinquents. The best penitentiary institution which has ever been devised by the wit, and established by the beneficence of man, is, in all probability, the house of refuge in the city of New-York, for the reformation of juvenile delinquents. It takes cognizance of vice in its embryo state, and redeems from ruin and sends forth for usefulness, those depraved and unfortunate youth, who are sometimes in a derelict state, sometimes without subsistence, and at all times without friends to guide them in the paths of virtue. The tendency of this noble charity is preventive as well as remedial, and during the short period of its existence, its salutary power has been felt and acknowledged in the haunts of vice and the diminution of our criminal proceedings. I cannot recommend its further encouragement in language too emphatic, and I do believe if this asylum were extended so as to comprehend juvenile delinquents from all parts of the state, that the same preserving, reclaiming and reforming effects would be correspondently experienced.

PUBLIC LANDS IN MAINE.

A resolution was adopted in the Massachusetts Senate on Monday last, and sent to the House for concurrence, That from the friendly disposition of late manifested by the Government of Great Britain in relation to the subject of Public Lands in Maine, and from an expectation that an early adjustment of the Boundary line between the United States and the Province of New Brunswick may be made, the Committee are induced to recommend that the operation of those provisions in the resolves of the 16th of February, and 11th of June last, which authorize the conveyance of the undivided lands on the St. John's and Madawaska Rivers, to the settlers in actual possession, and the sales of timber on such parts of the undivided public lands as lie contiguous to and near the waters of the St. John's, be suspended until the 2d Wednesday of the first session of the next General Court.

The Land Commissioners of Massachusetts and Maine, at their late meeting in Portland, made a division of lands surveyed the last season, lying between Moose Head Lake and the last branch of Penobscot River, and north of the lands before divided. The lands contained in this partition, amount to 422,025 acres assigned to Massachusetts, and 420,488 acres to Maine. The Commissioners determined to make a further survey the next year, of five ranges of townships, thirteen townships in each range. Messrs. Bliss and Williams are to receive proposals for making the surveys.—*D. Adv.*

SUMMARY.

Armories.—During the year ending September 30, 1825, 14,600 muskets were manufactured at Springfield, and 14,900 at Harper's Ferry, Va.

The ship of the line building at the Navy Yard, at Portsmouth, is called the *Alabama*; and the frigate the *Santee*.

The arrivals at Philadelphia in 1825, from foreign ports [illegible]

The foreign arrivals in Boston, in 1825, were 817.

Light Houses.—On the first of Jan. 1802, there were erected on the sea-coast of the United States, 58 light-houses only. To these have been added, since that period, 41 light-houses, and ten light-boats or vessels. The establishment at present, therefore, consists of 99 light-houses and ten floating lights, saying nothing of buoys, &c.

Canal.—The estimated cost of the proposed Canal from Connecticut river through the agricultural and manufacturing western counties of this Commonwealth to Boston, is stated at about $3,000,000. This is a calculation made by an Engineer upon the route which has already been examined. The cost of some other line may not be so considerable. *Evening Gazette.*

North Carolina.—In the House of Commons of North Carolina, on the 15th ult, a bill was passed, "more effectuall to suppress the practice of treating at elections," and sent to the Senate. The vote on the passage was 65 to 56.

The Legislature of Georgia adjourned on the 22nd ult.—Resolutions were ultimately adopted by both houses, which sanction the opinions and views of Gov. Troup in relation to the Creek Treaty and Col. Crowel.

The Legislature of Alabama have passed an act for removing the seat of government from Cahawba to Tuscaloosa.

The bill confirming the act for the relief of the Jews in Maryland, has passed the Senate of that State by an almost unanimous vote.

In the New-York House of Assembly, Samuel Young Esq. the late candidate for Governor in opposition to Mr. Clinton, has been chosen Speaker.

Philip Hone, Esq. is chosen Mayor of New-York.

A letter dated Frankfort, (Ky.) says "All hopes of being freed from our Judicial embarrasments have vanished. We shall have a complete interregnum with respect to all Judicial proceedings worth the expense of an appeal, for 12 months to come.

Wm. M'Kean at New-Orleans, has lately imported from England, upwards of 5000 volumes of books.

JOSEPH KENT, Esq. (a member of Congress) has been elected Governor of Maryland.

There are three Glass houses within about a mile of State-street, Boston. The annual amount of Flint & Crown Glass which they manufacture is worth $452,400—and of all kinds, $1,005,000.

Rhode Island Coal.—It is stated that a quantity of mineral coal has been discovered in the vicinity of Providence.

Among the petitions presented to the Massachusetts Legislature, is one from T. H. Perkins & others, for a railway of 2 1-2 miles in Quincy, from a stone quarry to the landing. We observe also, that 3 Railway Companies have been incorporated by the Pennsylvania Legislature at their late session, with capitals respectively of $1,500,000, $1,000,000 and $150,000.

Expedition.—A Factory erecting in Dover, N. H. 253 feet long on the front, 6 stories high, and 180 feet long on the wing fronting on the river, and 7 stories, which was begun the last week in October, was in readiness to receive the roof last week. About 2 millions of brick have been used in the building.

Eye Infirmary.—The number of patients received at the Boston Eye Infirmary from Oct. 1 1824 to December 1825, was 859. Of these have been cured 7.8, relieved 59, incurable (Eye 30, Ear 27) 57, declined treatment 11, results not ascertained 14, remaining under treatment 20.

The Sufferers by fire in New-Brunswick.—The subscriptions from private sources for the sufferers at Miramichi, are estimated in the Halifax Nova-Scotian, at 115,000 dollars.

Belfast, Maine, contains 2839 inhabitants, which is an increase of 8.3 in five years.

A Snow Owl was shot in Mohawk Co. and taken alive, only having one wing broken. It is a very beautiful bird; its wings measure, from tip to tip, 5 feet 5 1-2 inches. A similar one was killed in Rochester. Ms. some time since.

In New-York there are 2000 persons who sell spirituous liquors by license; and 700 who sell without license.

The Board of Alderman of the city of Boston passed an order a few days since, that the license of the Federal St. Theatre terminate on the 10th of Januaryt, unless on application the Mayor and Aldermen should see fit to renew the same. On the 9th inst. the license was renewed, on the payment of $1,000—and to the Washington Garden Theatre on the same conditions.

The Grand Jury of this county were in session last week, and heard the testimony against the 3 persons complained of, as having been concerned in the late riot at the theatre. No bills were found, & the persons were of course dischaged from their cognizance.

The Meeting-house at the Isle of Shoals, near Portsmouth harbour, and erected almost entirely by benevolent efforts, was burnt on Monday evening of last week.

A large Fire occurred at Charleston, S. C. Dec. 24th. Almost the whole square bounded by King, South Bay, Legare and Lamball streets, was burnt down. Number of buildings destroyed between 20 and 30. The loss of property estimated at about 70 or $80,000—no more than 20,000 of which was insured.

Large Fire in Petersburg, Va.—Letters were received in N. York this morning, announcing that on the 4th inst. a fire broke out in Petersburg, Va. which destroyed from fifty to sixty houses, in the most mercantile part of the town.—*Spec.*

Another account says, The wind was very high, and the adjacent buildings, filled with cotton and other goods, were immediately in flames, so that they could not be emptied before they fell in. The cotton was rolled into the river, but took fire there, and most of it was burnt. The wind drove the flakes of fire at once to Meade's (formerly Durrell's) tavern, on Old-street, and at the same time to Bowden's buildings, at the foot of High-street, a quarter of a mile distant. Most of the houses west and south of these, on both streets, for some distance, were destroyed, though intermediate ones were saved. They were chiefly dwellings, and the loss is in furniture and buildings. 200 bales cotton consumed.

BARNSTABLE, *Jan.* 4.—*Fire.*—We understand that the dwelling-house of Mr. John Gage, of Yarmouth, was destroyed by fire yesterday afternoon, about 3 o'clock—the facts are, the mother went out to visit her neighbours, and locked her house leaving 5 children therein, who it is probable caused this melancholy disaster—two of the children were missing when our informant left Yarmouth last evening.—May *this* be a caution to *parents.*—[The bodies have since been found. One was burnt to death, the other suffocated. The latter was found in a barrel in the cellar.]

Fire.—Three barns, a Cooper's shop and materials, a large quantity of hay, ten oxen, some grain &c. were destroyed by fire at Littleton on Tuesday evening last week.

Fire in Bowdoin, Me.—On Monday morning Dec. 26, the barn of Mr. Samuel Millet was set on fire by an incendiary and burnt, together with one yoke of oxen, 4 cows, a horse, and 40 ton of English hay.

Mr. Harper's printing establishment, in New-York has been injured by fire, supposed to the amount of 8 or 10,000 dollars. There were 50 workmen in the office.

A fire broke out last Saturday evening, at about 8 o'clock, in Brighton-st., Boston, in a shed which communicated with 3 story wooden dwelling, occupied by Mr. Ezra Hawkes, and nearly destroyed it. Several other families, some of which were poor, were driven from their dwellings, and have experienced great loss in furniture, &c. Among others, a house occupied by Mr. Erastus Farnham, was considerably injured.

The Rev. Mr. *Lowell's* Meeting-house took fire last Sabbath afternoon; about 4 o'clock, but the flames were extinguished before any serious damage was sustained. The fire was caused, we understand, by a defect in one of the chimnies.

Melancholy accident.—Mr. John S. Fox, of Mecklenburg county, N. C., aged about 25 years, a Member of the Medical Institution of N. York, walked off the bridge at the ferry, foot of Barclay street this morning, and was drowned.

A child of Capt. Normand H[illegible]d of East Haddam, Conn. aged 6 years, came to its death in consequence of going into a room where a pan of charcoal had been placed for the purpose of drying the plastering. Another child, aged 11, was so overcome that her recovery is extremely doubtful.—Both were girls.

It has lately been discovered that Mr. Donaldson, who was found about two years ago, hanging in the woods near the village of Newport, N. Y. *was murdered* by an innkeeper named *Pennel*, then living about 5 or 6 miles from Utica. Pennel has since committed suicide; and the discovery has been made by means of a letter addressed by him to his wife, in which the deed is fully confessed. *The wages of sin is death.*

Another Steamboat lost. The Mobile Commercial Register of the 16th ult. announces the loss of the steam-boat Cotton Plant, which on the preceding Friday, while ascending the Alabama, ran upon a snag and sunk.

The brig Clarion, from Marsala, with a cargo of 100 pipes, 200 half, 200 quarter, and 60 half quarter pipes wine, 5 tons steel, 35 do parilla, &c. was run down, on Thursday morning last, half past 4 o'clock, 8 leagues N. E. of Cape Cod, by a large brig, name unknown. A bag of money, containing about $600, is all that was saved. The crew took to the long boat, and were soon after taken on board by the brig Delta from New Orleans. About $22,000 were insured on the vessel and cargo in this city.

To Correspondents. "Querist" is under consideration. As we are not personally acquainted with all the facts he states, we wish to know the name of the writer.

☞ We should be glad to receive returns from our Committee of Poetry, as soon as shall be perfectly convenient.

MARRIAGES.

In Boston, Mr. Frederick Nutting, of Westminster, Vt. to Miss Elizabeth T. Penniman; Mr. Ferdinand E. White to Miss Dorothy H. Gardner, daughter of John G. Esq. of Leominster.

In Medford, Mr. Edward L. Staniels, of Roxbury, to Miss Harriet Richardson.—In Watertown, Mr. Wm. Porter, of Waltham, to Miss Catharine Ann Sanger.—In Newton, Rev. Francis Green Macomber, of Beverly, to Miss Sophia Foley, of Waltham.—In Marblehead, Mr. Richard Ireson to Miss Abigail H. Main; Mr. Timothy Brown to Miss Jane Bessom; Mr. Joseph Green to Mary Stacey.—In Beverly, Capt. John Lovett, 2d, to Miss Mary Shaw.—In Danvers, Mr. Levi Preston, jr. to Miss Abigail Abbot.—In Salem, Mr. John Seacomb, jun. to Miss Elizabeth McIntire.—In New-Bedford, Mr. Truman P. Howland to Miss Eliza, daughter of the late Abner Bartlett, Esq. of Plymouth.—In Taunton, Mr. Henry Wilbour to Miss Serena Dean.—In Bridgewater, Mr. Caleb Christie to Miss Roxellana L. Dunbar.—In Groton, Mr. Samuel Payson, of Roxbury, to Miss Lydia Pierce, of Boston.—In Franklin, Mr. Albert E. Daniels, merchant, to Miss Olive G. Hills.

In Keene, Charles Adams, Esq. of Burlington, Vt. to Miss Mary B. Ingersoll.—In Andover, Jonathan Leavitt, Esq. to Miss Louisa Adams.

DEATHS.

In Boston, Edward D. Searle, aged 4, and his father, Mr. Ephraim Searle, 36; Mrs. Abigail S. Hayward, widow of Mr. Jonathan H. 59; Maria Louisa, youngest child of Mr. Hugh Kendall, 8; Mrs. Eleanor, wife of Mr. John Johnson, 72; widow Elizabeth Williams, relict of the late Mr. James W. 85; Mr. James Martin, wheelwright; Mr. Samuel Morse, 56; Mr. Caleb Lamson, 25, son of Dea. Thomas L. formerly of Salem; Mr. John Kent, 25, of the firm of Goodman, Saville & Kent, and son of the Hon. Wm. A. Kent, of Concord, N. H.; Mrs. Ann Underwood, 47.

Mr. Seaver Johnson, 31, a native of Copenhagen, Denmark. His death was occasioned by a fall from the main-yard of the Brig Eliza, of Saco, lying at India-wharf.

On Monday morning an inquest was held in this city on the body of Wm. E. Marshall. The verdict was that he killed himself by cutting his throat in a fit of insanity.

In Charlestown, Mr. Henry Davis, 30, son of Capt. Jabez D. of Falmouth, Mass.—In Brookline, Mr. Caleb Craft, 84.—In Roxbury, Mrs. Ann Jones, a native of England, 42.—In Salem, Mr. Mansfield Burrill, 86; Mr. John Robinson, 27.—In Boxford, Dea. Moses Peabody, 81. "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men."—In Plymouth, Mrs. Sarah Churchhill, 68.—In Hopkinton, Miss Rebecca Valentine, daughter of Mr. Samuel Valentine, 37.—In Waltham, Mrs. Mary Mead, 47.—In Newburyport, Mr. Samuel Wallace, 60.—In New-Bedford, Mrs. Grace Macomber, 66, widow of Mr. Anson M. late of Dartmouth.—In Sharon, Dec. 31, Mr. Zebulon Holmes, 66.—In Milton, Miss Polly Vose, daughter of the late Dea. John V. 27.—In Medfield, Miss Mercy Scolley, 84.

In Lyndeboro', N. H. 8th inst. Aaron Barnes, 50, after a long and distressing illness of organic affection of the heart, which he bore with Christian fortitude.

In Fairhaven, Long Plain, Mrs. Phebe Vincent, 61, wife of Mr. Abner, V.—In Westbrook, Mrs. Mary, relict of Dea. Benjamin Cobb, 80.—In East-Sudbury, widow Lydia Brewer, 91.—In Saco, Me. Doct. John Allen, 73.—In Newark, N. J. 25th ult. Mary Thompson, a colored woman, aged 117 years, 11 months and 23 days.—In Ohio, 22d ult. Mrs. Ann Bailey, aged 115, a native of England. She served some time as a soldier against the Indians!

Deaths in this city last week, 16.—Dropsy in the Head, 1—Typhus Fever, 1—Consumption, 5—Canker, 1—Old Age, 1—Hooping Cough, 1—Lung Fever, 2—Stillborn, 1 Gravel, 1—Scurvy, 1—City Poor, 1.

The number of deaths in Boston the last year was 1450. In 1824, ——. In 1823, 1154. In 1822, 1203. In 1821, 1420.

Deaths in N. Y. week before last, 78.—Consumption, 14—Fevers, 3—Inflammation, 15.

In Philadelphia, 70.—Consumption, 13—Fevers, 4—Inflammations, 9.

Deaths in Hallowell, Me. last year, 45.

The number of deaths in Portsmouth the last year was 172, of whom 92 are males, and 80 females; under 1 year old 25, over 20, 117.

In Hartford, 117. In West-Hartford, 25. In Belfast, Me. 80. In New-Haven, Ct. 89. In Portland, Me. 262.

In London, during the 5 weeks ending Oct. 3d of the four principal diseases with which the city is most generally affected—by fever, 108; by inflammation, 205; by measles, 116; and by casual small pox, 161.

OBITUARY.

Died in Ipswich, Mass. Miss EUNICE STOCKER, 28. If the united opinion of all who knew her may be relied on, she *was a Christian.* If meekness and humility, if faithfulness to one's friends and attachment to Christ's cause, if love to the house of God and to the truths and ordinances of the gospel, if a constant attendance on the duties of the closet, and a life in a good degree conformed to that of the Redeemer, are evidences of piety—she was pious. Deeply did she lament the low state of religion, which she was often called to witness. Ardent were her prayers, and faithful her efforts, for the promotion of true piety. And great was her joy in witnessing, a short time before her departure, a work of grace among the members of the church to which she belonged, and among the people where she dwelt. She died much lamented by all her relatives and friends. Her sisters, with whom she was accustomed to unite in social prayer, and all her Christian friends, deeply feel their loss; but they are consoled with the belief that to her death is gain. *Blessed are the dead, who die in the Lord!* [Communicated.

Died in Wareham, Dec. 12th, Mrs. BETSEY BLANKENSHIP, wife of Mr. Charles B. aged 40.

In the death of Mrs. B. her bereaved partner has sustained an irreparable loss; her children, by this providence, are deprived of a kind and faithful mother,—the afflicted, of a tender and sympathetic friend, and the church of which she was a member, of one of its brightest ornaments. Dedicated to God in infancy, she early manifested a regard for the truths of the gospel; but it was not until a later period, that she publicly professed her faith in Christ. Those who knew her most intimately, are best qualified to speak of her attachment to those whom she considered as bearing the image of her blessed Redeemer, and to testify to the fact, with what a jealous eye, she watched over *all*, "*professing* godliness, with good works." Possessing less of ambitious pride, than many others, she envied none their greatness, or their glory;—but, contented to walk in the path which an unerring Providence assigned her, she desired most of all, "a meek and quiet spirit," which she ever considered "to be of great price." It was not, however, until within the last four years of her life, that her Christian graces shone most conspicuously. During this time, her health was evidently impaired, but possessing naturally a strong constitution, her friends were not without hope that she might be yet restored to health. A short time only was however permitted to elapse, ere they were satisfied she must become a prey to the fell destroyer. For the last six months of her life, her sufferings were past description; yet in the midst of this agony, she would acknowledge the justness of God in thus afflicting her, and most feelingly plead for patience to endure all that he should see fit to impose upon her. While in health, she never dared speak with confidence of her title to an heavenly inheritance: but as she descended to the grave, her hope brightened, her faith increased, and she was enabled emphatically to say,

"Weary of these low scenes of night,
My fainting heart grows sick of time,
Sighs for the dawn of sweet delight,
Sighs for a noble, happier clime." [*Ib.*

HOWARD BENEVOLENT SOCIETY.

THE anniversary meeting of the *Howard Benevolent Society* will be held at the Old South Meeting-house on Wednesday evening, the 18th inst. when a discourse will be delivered by Rev FRANCIS WAYLAND, and other appropriate exercises performed; after which a collection will be taken up in aid of the benevolent designs of the Society.

By order of the Commitee,

Jan. 13. GEORGE ROGERS, *Sec'y.*

ADAMS' FEMALE ACADEMY.

THIS Academy is situated near the East Meeting-House, in Londonderry, N. H. one mile from the Pinkerton Academy. It will be continued under the superintendence and instruction of MISS Z. P. GRANT, who will be aided by experienced Instructresses. On Wednesday, the 19th of April next, it will be opened for the reception of Young *Ladies.* The term of instruction will be thirty weeks, including a vacation of 2 weeks preceding the second Wednesday of August.

For the benefit of those who may wish to enter the next season, the following particulars are stated:—

There will be four regular Classes, denominated Second Junior, Junior, Middle and Senior Classes. Besides these there will be Preparatory Classes, for such as may not be prepared to enter the Second Junior Class.

For entrance into the Second Junior Class, a knowledge of the fundamental rules of Arithmetic, and a general knowledge of Modern Geography and English Grammar, will be necessary. The principal books studied by this class will be, Colburn's Arithmetic, Adams' Arithmetic, Murray's Grammar and Exercises, Mrs. Trimmer's History of England, and Morse and Parish's History of New-England.

It is expected that those who enter the Junior Class will be familiarly acquainted with Colburn's Arithmetic, with Reduction, Decimal Fractions, and Interest; and that they have a good general acquaintance with Modern Geography and English Grammar. The principal books studied by this class, will be Adams' Arithmetic, Woodbridge's Larger Geography, including Mrs. Willard's Ancient Geography, Blair's Rhetoric, and Murray's Grammar and Exercises.

For admission into the Middle Class a knowledge of the Junior studies will be requisite. This class will study Whelpley's Compend of History, Goodrich's History of the United States, Conversations on Natural Philosophy, and Watts on the improvement of the mind.

A knowledge of the studies of the Junior and Middle Classes, will be necessary for admission into the Senior Class. Besides a review of some of the books abovementioned, the principal books to be studied—Goldsmith's Abridgement of the History of England, Eaton's Chemical Instructor, Playfair's Euclid, and Wilkin's Astronomy.

The Senior and Middle Classes will have an opportunity to attend a course of Experiments on Chemistry.

All the Classes will devote particular attention to Reading, Defining, Penmaking, Chirography, Composition, and Scripture History. Each young lady is requested to take with her a Bible, an English Dictionary, Thompson's Seasons, Cowper's Task, and such other books as she may possess, relating to any study of the regular classes-

*** *Books and Stationery* can be procured near the Academy at Boston prices.

TUITION—*For the Preparatory Classes, at the rate of $3, 00 for twelve weeks;—for the Regular Classes, $4, 00 to be paid at entrance.*

☞ As a regular and systematic course of instruction will be pursued, it is *very important* that the pupils should enter at the *commencement* of the term.

Jan. 13. GEORGE FARRAR, *Secretary.*

ALGER'S MURRAY'S GRAMMAR.

LINCOLN & EDMANDS, have constantly for sale the Abridgement of Murray's Grammar, a beautiful stereotype edition, in which all the rules of Syntax and numerous other additions, are introduced from Murray's large Grammar, rendering the small work so complete, as in most instances to supersede the necessity of the larger work. By ISRAEL ALGER, jr. A. M.

☞ This Abridgement is now introduced into the Public Schools in Boston, and into numerous Schools in the principal towns, and is every day increasing in circulation.

TOWLE'S ASTRONOMY: a new work.

A Grammar of Astronomy, with Problems on the Globes: to which are added, a Glossary of Terms, and Questions for examination. Designed for the use of Schools and Academies. By J. TOWLE. Price 87 cts.

☞ As the intelligent Instructor can better judge of the merits of a work by a candid perusal, than by all the arguments that can be offerred in its favor, this pleasing little work invites an examination.

AMERICAN INSTRUCTOR, designed for all the common Schools in America; containing the elements of the English Language; lessons in orthography and reading, and the pronunciation of Walker's Critical Pronouncing Dictionary; all made easy by the arrangement and division of words, and by an improved use of figures and letters. By HALL J. KELLY, A. M.

DISTRICT OF MASSACHUSETTS—to wit:

L. S. *District Clerk's Office.*

BE it remembered, That on the seventeenth day of December, A. D. 1825, in the fiftieth year of the Independence of the United States of America, Daniel A. Clark, A. M. of the said District, has deposited in this office the title of a book, the right whereof he claims as author, in the words following, *to wit:*

A Volume of Sermons, designed to be used in Religious Meetings, when there is not present a Gospel Minister. By DANIEL A. CLARK, A. M. Late Pastor of the First Church in Amherst, Mass.

"The prophet that hath a dream, let him tell a dream; but he that hath my word, let him speak my word faithfully." Jer. xxiii, 28.

"For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" 1 Cor. xiv, 8.

In conformity to the Act of the Congress of the United States, entitled "An Act for the encouragement of learning, by securing the copies of Maps, Charts and Books, to the authors and proprietors of such copies, during the times therein mentioned:" and also to an Act entitled "An Act supplementary to an Act, entitled, An Act for the encouragement of learning, by securing the copies of Maps, Charts and Books to the authors and proprietors of such copies during the times therein mentioned; and extending the benefits thereof to the arts of Designing, Engraving and Etching historical and other prints." JNO. W. DAVIS,

Clerk of the District of Massachusetts.

POETRY.

For the Recorder & Telegraph.

THE CHAMBER OF SICKNESS.

(Suggested by "the Church-Yard" of Karamsin.)

First voice.

How awful the place! how gloomy---how chill!
Where the pangs of disease are lingering still,
And the life-pulse is fluttering in death.

Second voice.

How delightful the place! how peaceful---how bright!
There calmly, and sweetly, the tapers soft light
Shines---an image of man's fleeting breath.

First voice.

There the angel of Death on the vitals is preying,
While beauty and loveliness fast are decaying,---
And life's joys are all fading away.

Second voice.

There the spirits of Mercy round the pillow are flying,
As the angel-smile plays on the lip of the dying,
And Hope cheers the soul with her ray.

First voice.

How the spirit is pained!---e'en when lov'd ones are near,
And sympathy bathes the lone couch with its tear,
Its hopes are all dead---its joy is despair!---

Second voice.

How the holiest endearments that kindred souls cherish,
Though the mortal decay, and its graces all perish,
Are perfected and purified there!

First voice.

How ghastly the visage of *Death* doth appear!
How frightful the thought of the *shroud*, and the bier!---
And the blood-crested worm, how vile!

Second voice.

How friendly the hand that *Faith* is now lending,
How benignant her look, o'er the pillow while bending!
How sweet, how *assuring* her smile!

First voice.

There in triumph the death-knell is fitfully pealing!
While the shivering chill to the cold heart is stealing,---
And the life-current warms--*no never!*

Second voice.

Hear the joy-speaking voice of some angel, calling!
As the visions of Heaven on the rapt soul are falling!---
And *Hope* is *fruition forever!* C----- C-----.

A-----C----- *December* 24, 1825.

For the Recorder & Telegraph.

THE MUTUAL HOUR OF PRAYER.

Sweet sister mine---my tenderest!
Pride of my earlier years,
Because carest the oftenest,
And half made up of tears---
It is the hour I whisper'd thee,
When thou wert on my neck
Weeping thy Farewell over me,
Thy place of prayer to seek.

I know thy wing is hovering
In spirit o'er me now---
I know thy altar's offering
Sheds light upon thy brow---
And therefore will I, presently,
The Throne of Mercy seek,
And pray for the sweet one fervently
Who hung upon my neck.

* * * * * *

'Tis done---the words were spoken
Availingly---through tears;
And though with sin heart-broken,
'Twill bless the coming years---
For chasteningly from manliness
Tears of repentance fall---
And the prayer of broken-heartedness
Is the deepest prayer of all.

I pray'd not that the sun might shine
Forever on thy path---
Nor that the deep blue eye of thine,
Might keep the light it hath---
But I pray'd that sin might flee from thee
Though it fled beneath a cloud---
And that holy tears might fall from thee,
Though thy beauty it might shroud.

The hour is swiftly fleeting,
I gave to prayer and thee---
And thou, I know, art meeting
Thy Maker on thy knee.
He'll hear thee! Oh, he'll hear thee!
For thy herat is with thee there---
And wait---I'll wrestle with thee!---
Once more unto my prayer.--- ROY.

MISCELLANY.

THEATRICAL AMUSEMENTS.

I do not hesitate for a moment, to pronounce the Theatre to be one of the broadest avenues which lead to destruction; fascinating no doubt it is, but on that account the more delusive and the more dangerous. Let a young man once acquire a taste for this species of entertainment, and yield himself up to its gratification, and he is in imminent danger of becoming a lost character, rushing upon his ruin. All the evils that can waste his property, corrupt his morals, blast his reputation, impair his health, embitter his life, and destroy his soul, lurk in the purlieus of a theatre. Vice, in every form, lives, and moves, and has its being there. Myriads have cursed the hour when they first exposed themselves to the contamination of the stage. From that fatal evening they date their destruction. Then they threw off the restraints of education, and learnt to disregard the dictates of conscience. Then their decision, hitherto oscillating between a life of virtue and of vice, was made up for the latter.

William Prynne, a satirical and pungent writer, who suffered many cruelties for his admirable productions in the time of Charles I, has made a catalogue of authorities against the stage, which contains every name of eminence in the heathen and Christian worlds: it comprehends the united testimony of the Jewish and Christian churches; the deliberate acts of fifty-four ancient & modern, general, national, provincial councils and synods, both of the Western and Eastern churches, the condemnatory sentence of seventy-one ancient Fathers, and 150 modern Popish and Protestant authors; the hostile endeavours of philosophers and even Poets; with the legislative enactments of a great number of Pagan and Christian states, nations, magistrates, emperors and princes.

The American Congress, soon after the declaration of Independence, passed the following motion:

"Whereas, true religion and good morals are the only solid foundation of public liberty and happiness,

"Resolved, That it be, and hereby is, earnestly recommended to the several states, to take the most effectual measures for the encouragement thereof, and for the suppressing of *theatrical entertainments*; horse-racing, gaming, and such other diversions as are productive of idleness, dissipation, and a general depravity of principles and manners."

Now must not this be regarded in the light of very strong presumptive evidence of the immoral tendency of the stage? Does it not approach as near as can be, to the general opinion of the whole moral world?

But let us examine *the average character of those productions which are represented on the stage.* If we go to *Tragedy*, we shall find that pride, ambition, revenge, suicide, the passionate love of fame and glory, all of which Christianity is intended to extirpate from the human bosom, are inculcated by the most popular plays in this department of the drama. It is true, gross cruelty, murder, and that lawless pride ambition, & revenge, which trample on all the rights and interests of mankind, are reprobated; but I would ask, who needs to see vice acted in order to hate it? or will its being acted for our *amusement*, be likely to increase our hatred of it upon right principles? As to *Comedy*, this is a thousand times more poluting than tragedy. Love and intrigue; prodigality dressed in the garb of generosity; profaneness dignified with the name of fashionable spirit; and even seduction and adultery; these are the usual materials which the comic muse combines and adorns to please and instruct her votaries. This department of the drama is unmixed pollution. How often is some profligate rake introduced to the spectators, furnished with a few traits of frankness and generosity, to interest them by his vicious career; and who so far reconciles them all to his crimes, as to tolerate his atrocities for the sake of his open-hearted, good humored virtues. Who can wonder that young women should be prepared by such stuff for any intrigue with a bold and wily adventurer; or that young men should be encouraged to play the good-natured, heroic rake, which they have seen such a favorite with the public on the stage? Besides, how saturated are both tragedies and comedies with irreverend appeals to heaven, profane swearing, and all the arts of equivocation, and falsehood, and deception! What lascivious allusions are made; what impure passages are repeated! What a fatal influence must this have upon the delicacy of female modesty. Think too of a young man coming at the hour of midnight from such a scene, with his passions inflamed by every thing he has seen and every thing he has heard; and then having to pass through ranks of wretched creatures waiting to ensnare him and rob him of his virtue; does it not require extraordinary strength of principle to resist the attack?

Then remember *all the accompaniments of the stage*, the fascinations of music, painting, action, oratory; and say, if when these are enlisted in the cause of fiction, *they do not raise the passions above their proper tone, and thus induce a dislike to grave and serious subjects, and a distaste for all the milder and more necessary virtues of domestic life.*

Add to this *the company which is generally attracted to the theatre.* I do not say that all who frequent the theatre are immoral; but I do affirm, that the most polluting and polluted characters of the town are sure to be there. Is it not a fact, that a person who would not wish to have his eyes and ears shocked with sights and sounds of indecency, must keep at a distance from the avenues of the stage? for these are ever crowded with the loosest characters of both sexes. Sir John Hawkins, in his Life of Johnson, has a remark which strikingly illustrates and confirms what I have now advanced. "Although it is said of plays that they teach morality, and of the stage that it is the mirror of human life, these assertions have no foundation in truth, but are mere declamation: on the contrary, a play-house, and the region about it, are the hotbeds of vice. How else comes it to pass, that no sooner is a theatre opened in any part of the kingdom, than it becomes surrounded by houses of ill fame! Of this truth, the neighborhood of the place I am now speaking of (Goodman's Fields Theatre) has had experience; one parish alone adjacent thereunto, having, to my knowledge, expended the sum of 1300*l.* in prosecutions, for the purpose of removing those inhabitants, whom for instruction in the science of human life, the play-house had drawn thither."

The arguments against the stage are strengthened *by a reference to the general habits of the performers, and the influence which their employment has in the formation of their character.* And here I may assert, that the sentiments of mankind have generally consigned this wretched class of beings to infamy. The story of the unfortunate Laberius exhibits, in a strong point of view, the odium which was attached to the profession of an actor among the Romans. Compelled by Cæsar, at an advanced period of life, to appear on the stage to recite some of his own works, he felt his character as a Roman citizen, insulted and disgraced; and in some affecting verses, spoken on the occasion, he incensed the audience against the tyrant, by whose mandate he was obliged to appear before them. "After having lived," said he, "sixty years with honor, I left my house this morning a Roman knight, but shall return to it this evening an INFAMOUS STAGE-PLAYER. Alas! I have lived a day too long."

SHUTER, whose facetious powers convulsed whole audiences with laughter, and whose companionable qualities often "set the table in a roar," was a miserable being. The following anecdote, told from the best authority, will confirm his assertion: and I am afraid, were we acquainted with many of his profession, we should find that his case is by no means singular. "Shuter had heard Mr. Whitefield, and trembled with apprehension of a judgment to come: he had also frequently heard Mr. Kinsman, and sometimes called on him in London. One day, accidentally meeting him in Plymouth, after some years of separation, he embraced him with rapture, and inquired if that was the place of his residence. Mr. Kinsman replied, "yes; but I am just returned from London, where I have preached so often, and to such large auditories, and have been so indisposed, that Dr. Fothergill advised my immediate return to the country for change of air." "And I," said Shuter, "have been acting Sir John Falstaff so often, that I thought I should have died, and the physicians advised me to come into the country for the benefit of the air. Had *you* died, it would have been in serving the best of Masters; but had *I*, it would have been in the service of the devil. Oh, sir, do you think I shall ever be called again? I certainly was once; and if Mr. Whitefield had let me come to the Lord's table with him, I never should have gone back again. But the caresses of the great are exceedingly ensnaring. My Lord E—— sent for me to-day, and I was glad I could not go. Poor things! they are unhappy, and they want Shuter to make them laugh. But oh, sir! such a life as yours!—As soon as I leave you, I shall be King Richard. This is what they call a good play, as good as some sermons. I acknowledge there are some striking and moral things in it; but after it, I shall come in again with my farce of 'A dish of all sorts,' and knock all that on the head. Fine reformers we!" Poor Shuter! once more thou wilt be an object of sport to the frivolous and the gay, who will now laugh at thee, not for thy drollery, but for thy seriousness; and this story, probably, will be urged against thee as the weakness of a noble mind; weakness let it be called, but in spite of himself, man must be serious at last. And when a player awakes to sober reflection, what agony must seize upon his soul. Let those auditories, which the comic performer has convulsed with laughter, witness a scene in which the actor retires and the man appears; let them behold him in the agonies of death, looking back with horror on a life of guilt, while despair is mingled with forebodings of the future. Players have no leisure to learn to die; and if a serious thought wander into the mind, the painful sigh which it excites is suppressed, and, with an awful desperation, the wretched creature rushes into company to be delivered from himself. A more careless, a more unreflecting being than a player cannot exist; for if an intense impression of the dignity of reason, the importance of character, and future responsibility, he once felt, he can be a player no longer."

To send young people therefore to the play-house to form their manners, is to expect they will learn truth from liars, virtue from profligates, and modesty from harlots.

Can it then be right, even on the supposition that *we* could escape the moral contagion of the stage, to support a set of our fellow-creatures in idleness, and in a profession which leads to immorality, licentiousness, and profligacy?

But, my dear children, I have not only arguments to bring in proof of the immoral tendency of the stage, but I have *facts*. It is useless to contend against these. I am distressed, while I write, to think of the once promising young men who, to my certain knowledge, have been utterly ruined by resorting to this scene of polluting amusement. I am not allowed to disclose the details, or I could a tale unfold that would shock every right feeling in your hearts.

It was but a few days since, that a venerable and holy man, now the deacon of a Christian church, said to me:—"Sir, the theatre had nearly brought me to the gallows. There I found associates who introduced me to every crime. When likely to be prevented, by want of money, from going to meet with them at the theatre, I robbed my father, to gain a shilling admission to the gallery."

Take warning then, and have nothing to do with the theatre. Avoid it as one of the avenues to the broad road which leadeth to destruction.

[*Christian Father's Present.*

RELIGION THE BULWARK OF OUR NATION.

I love to mark and distinguish the influence which *religion* has had in forming our national character, and in raising us to the present elevated and conspicuous stand which we are enabled to take among the nations of the earth. I venerate the names of our distinguished men in the Senate and in the field. I would bestow the meed of applause for their wisdom, and heroic deeds. I am willing to allow all that can justly be claimed in behalf of the intelligence, efforts, and enterprize of the inhabitants of this land; but after all, I maintain that among secondary causes, the piety of our fathers, and of their descendants, has contributed more to the prosperity and glory of this nation, than any other, or than all others combined. Our fathers came here more on account of their religion than any thing else. It was their spirit of religious freedom that enkindled in their bosoms the kindred spirit of civil liberty, and led them ultimately to the establishment of their independence. And the influence of Puritanical piety, with whatever contempt it may be regarded by some of the sons of the Pilgrims, has been felt from their day down to the present; and although it has been in no small degree lost, it is most devoutly to be hoped that this piety is to revive, and its influence to be even more powerfully and extensively felt, than it ever has been, giving vigiour to the life-blood which flows through all the veins of the body politic. Let this influence but be felt, by those who make and execute the laws—by our public men, from those who sit in the chair of state, down through every subordinate grade of office—let it be felt by the ministers of religion, in our literary institutions, in our common schools, and among the several classes of the community, and there can be no question but that all the prosperity and happiness that we now possess, will go down to posterity, and be enjoyed, only in a greatly enhanced degree, by our children's children, even to a thousand generations, if time shall permit so many to live on the earth. Let this influence be properly felt, and it will do more towards promoting the real prosperity and happiness of this nation, and making it truly distinguished, than all the wisdom of our statesmen, the victories of our fleets and armies, the ingenuity and enterprize of our citizens, and all other means combined. Let us be a virtuous and pious people, keeping the statutes, and obeying the precepts of the Lord, and we have the assurance of His protecting care, who is *King of kings, and Lord of lords.*

[*Oliphant's Sermon.*

DANGER OF RICHES.

How bitterly many persons have bewailed their folly when they came to die, that ever they set their hearts upon these things; and heartily wished that they had never seen them.

What a sad story was that of Pius Quintus; who, dying, cried out in despair; "When I was in a low condition, I had some hopes of salvation; but when I was advanced to be a cardinal, I greatly doubted it; but since I came to the popedom, I have no hope at all."

Mr. Spencer also tells us a sad, but real story of a rich oppressor, who had scraped up a great estate for his only son. When he came to die, he called his son to him and said; "Son, do you indeed love me?" The son answered, that nature, besides his father's kindness, obliged him to that.—"Then (said the father) show it by this; hold thy finger in the candle as long as I am saying a prayer." The son tried but could not endure it. Upon which the father said, "Thou canst not suffer the burning of thy finger for me; but to get this wealth I have hazarded my soul for thee, and must burn body and soul in hell for thy sake. Thy pain would have been but for a moment: but mine will be unquenchable fire."

FRAVEL.

A MINISTER'S ADDRESS TO THE CHILDREN OF HIS CONGREGATION, ON THE NEW YEAR.

Come, ye children, hearken unto me: I will teach you the fear of the Lord. Psalm xxxiv. 11.

My dear children. Remember your Creator in the days of your youth! You are not too young to give an account unto God! and, alas! you are not too young to sin against him! Reflect on that terrible place which will be the end of all sin, where wicked children must go, as well as wicked persons who are grown up. Which of you can tell how soon you may be called away? You may not live to the end of the year now just begun. How many little graves you see in the church-yard; and whatever your age may be, you will see graves of children younger than yourselves. Will not you repent and pray to God? Our Saviour bids you come to him. He took the little children up in his arms, he laid his hands upon them; and if you had been present when he did this, should you not have rejoiced to have been of the number? When you read the Bible, or hear about Jesus Christ, or pray to him, it is like coming to him. Call upon him and he will hear and answer you. Be constant in your attendance on public worship; be attentive to what you hear; you are not too young to learn.

I lately visited a place, where, some years ago, I had endeavored to teach young children the fear of the Lord. I found that many had heard, and, by the blessing of the Holy Spirit, had been led to understand what I said, though I then knew it not. Since I left the place several of these dear children had died happily, and others were grown up and living in the fear of the Lord. It is far off, and I may never see them again in this world; but I trust that we may hereafter meet in heaven. May some of you be there also: may God grant that, whether you die when young, or live to grow up, we may meet together in the presence of the Saviour at last. Many of you enjoy the advantages of religious instruction; remember, that you should be examples and patterns to all other children. Show, by your behaviour, that you attend to what is taught you, and God will bless you, and if he is honored and feared, he will be with you and direct your paths.

[*Philad. Rec.*

ELOQUENCE OF FRENCH PREACHERS.

In 1751, M. Bridaine preached in the church of St. Sulpice, at Paris. His renown had preceded him; and the temple was filled with the highest dignitaries of the church and state, decorated with the various insignia of their ranks and orders. The venerable man ascended the pulpit, cast a look of indignation and pity on his audience, remained in silence for some moments, and then began his sermon in these words:—"In the presence of an audience of a kind so new to me, it might, my brethren, be thought, that I should not open my mouth, without entreating your indulgence to a poor missionary, who does not possess any one of the talents which you are pleased to require from those, who address you on the salvation of your souls. My feelings are very different. May God forbid, that any minister of the Gospel shall ever think he owes an apology for preaching the Gospel truths to you; for, whoever you are, you, like myself, are sinners, in the judgment of God. Till this day, I have published the judgments of the Most High in the temples roofed with straw: I have preached the rigours of penance to an audience, most of whom wanted bread. I have proclaimed, to the simple inhabitants of the village, the most terrible truths of religion.—Unhappy man!—what have I done?—I have afflicted the poor, the best friends of my God. I have carried consternation and wo into simple and honest bosoms, which I ought rather to have soothed and comforted.

But here!—where my eyes fall on the great, on the rich, on the oppressors of suffering humanity, or on bold and hardened sinners; it is here,—in the midst of *these* scandals,—that I ough to make the holy word resound in all its thunders, and place on one side of me, death that threatens you, and the great God, who is to judge us all. Tremble before me, ye proud, disdainful men, who listen to me! Tremble! for the abuse of favors of every kind, which God has heaped on you! Think on the certainty of death: the uncertainty of its hour: how terrible it will be to you! Think on final impenitence,—on the last judgment,—on the small number of the elect, and, above all, think on eternity! These are the subjects upon which I shall discourse to you, and which, with the feelings I have mentioned, I ought to unfold to you all in all their terrors."

The Abbe Caron has published the Life of M. Bridaine, and has inserted at the end of it a sermon preached by him in one of his missions. It is difficult to read it without being affected, or perceiving the impressions it would have, when delivered by the missionary preacher, with his known voice and gesture. A person, who attended the mission performed by him at Bagnole, wrote thus in a letter published at the end of the Abbe's work, of the effect of one of the sermons preached by Bridaine on that occasion. "At the end of his sermon upon hell, he repeated thrice in a tone of voice, which fell like thunder on his audience, —O ETERNITY!—At the third repetition of it, the auditors were so much affected, that they all remained motionless.

"Their grief for their sins was so profound, that, during the three days which immediately followed the mission, all the town remained in consternation and mournful silence. In the streets and public places, young and old were seen lifting their eyes and hands to heaven, and crying aloud, MERCY! O LORD! MERCY!"

[*Butler's Reminiscences.*

A letter to one of the Editors from a venerable father in the church, whose labors have been blessed to the conviction and conversion of many souls, has the following passages:

I have often thought and said, I would never give over hoping for, and expecting the new song of salvation from any poor sinner, so long as he was in any measure awake and anxious.

That Christ is God, one with the Father, and that his atoning blood, righteousness and intercession, are the only hope and salvation of the sinner, I think I feel more & more established in: and that we become interested in Jesus and his fulness by that faith in him which worketh by love.

I also feel, that much of the experience of the Lord's people in this world, consists in poverty of spirit, lamenting over their leanness and barrenness, hungerings after righteousness and the advancement of Christ's kingdom in the world, and to be made instruments of good to Zion.

If these things should continue and pervade the mind, we should have and give evidence, that we are in Christ, and he in us the hope of glory.

A sermon has recently issued from the press of Mr. Warwick Palfray, Salem, entitled "THE HAPPY NATION. A Sermon preached at Beverly, Nov. 24, 1825, being the day appointed by the Executive Authority of the Commonwealth for the annual thanksgiving. By DAVID OLIPHANT, Pastor of the third Congregational church." An extract may be found in the preceding columns.

The Pope and the Roman Catholic Clergy are highly offended with the King of the Netherlands for establishing a "Philosophical College."

Some grave-stones have lately been found in the town of Warwick, R. I. which are memorials of some of the first emigrants of the Plymouth Colony. The names of Sarah Tefft and Elizabeth Stone, with the date, March 16, 1642, are legible.

American Tea.—A Chambersburg (Pa.) paper of Nov. 10, says: We last week saw at the Drug Store of Mr. B. A. Fahnestock, in this borough, two specimens of Tea raised and manufactured in the neighbourhood of Mercersburg, in this county, by Mr Swigart. We are no judges of the quality of the article, but in appearance one of the specimens is not inferior, in our opinion, to middle priced East India Tea. It was, we understand raised, from seed found in a box of imported Tea.

Mr. Madison is at the head of an Agricultural Society—Mr. Jefferson Rector of a Virginia University—Mr. Monroe President of an Auxiliary Colonization Society—all of whom have heretofore wielded the destinies of free born millions. Are not such hoary heads venerable in the eyes of the world, giving the remnant of their days, when feeble and exhausted nature requires repose, to the service of benevolence, literature and humanity? *Bal. Amer.*

Large Jury.—The gentlemen summoned to attend the Court of Oyer and Terminer, held in this village last week, as Grand Jurors, were altogether the *greatest* men we have ever seen. The heaviest weighed 302 and the lightest 175 lbs. The weight of the whole 24 was 5,560, and the average weight of each man upwards of 231 lbs. Beat this who can!

Mohawk Herald.

Michigan.—The Detroit Herald states that the sum of $75,739 was received at the U. S. Land Office in that town in the months of May and June last, and that the population of the territory has been more than doubled in three years. Fifty-eight buildings have been erected in Detroit the present year.

TO LET

THE *Mansion House Hotel* near the Theological Institution in Andover, to be entered next Spring.——Inquire of Samuel Farrar. 6w * Jan. 6

PROMISE ANTHEM,

FOR Sale at No. 90 Washington-Street, The Music composed by Dea. NEWPORT GARDNER, a Native of Africa.

CHEAP BIBLES.

RUTTER, GAYLORD & CO. corner of North Market Street and Merchants Row, have constantly on hand *Quarto Bibles* containing Apocraphy and plates from $2, 50 to $10, as also, Pronouncing, Octavo, School, and Pocket Bibles.

Blank books, stationary, cutlery, paper, school, historical & miscellaneous books; commercial blanks, &c.

☞ A liberal discount made to all who purchase in quantities to retail. ep2t Dec. 2.

WANTED an industrious, honest, capable MAN to work on a farm within four miles of this city. To one that is suitable and that can be well recommended a fair price will be given either by the month or year. Enquire at Store No. 29 Central Wharf.

Dec. 9.

WOODBRIDGE'S GEOGRAPHICAL WORKS.

FOR sale by the subscriber at the publisher's prices the fifth edition of Woodbridge's Rudiments of Geography and Atlas for the use of schools—*Also*, Woodbridge & Willards' Universal Geography, ancient and modern, with an Atlas of 8 maps, 2 charts and 0 quarto pages of tables, questions &c., for the use of the higher classes in Academies and Schools.

The latter work comprises 456 duodecimo pages and contains more than double the quantity of matter of any other school Geography in use.—From Professor Stillman of Yale College, Editor of the "American Journal of Science." "The principal object of the authors, was to give Geography that scientific arrangement which has been so successfully applied to other branches of study. Most works on this subject have presented little more than a collection of facts, grouped by an imperfect method, and so little connected by any associating principles as to overload the memory and fatigue the mind.—Little or no use has hitherto been made, by the greater number of writers, of the important principles of classification, in reducing geography to the form of a science—and thus increasing the facility of acquiring and retaining its details. Under the two first heads [of the larger work] is contained much valuable information—much that is new, and found in no other Geography though properly belonging to the science—The plan (of the Atlas) is ingenious.—We think Mr. Woodbridge has succeeded well in his design, and deserves the thanks and the patronage of the community."

From the "North American Review"—(notice of the larger work)—The work has been drawn up with immense industry and good success, we doubt whether in *any other work* so great a mass of facts, on such a multiplicity of subjects, can be found comprised within so small a compass—He that succeeds in condensing the important branches of knowledge, so as to diminish the time and labour of acquisition, is a benefactor to society and deserves the approbation and patronage of a generous public—In this light we are disposed to view the efforts of Mr. Woodbridge and to recommend his work at least to the experiment of teachers and to the occasional use of such persons as would revive the knowledge of some of the chief traits of physical nature at as small an expense of time and means as possible.

From the Christian Spectator published at New Haven, Ct.

Let real improvements be made, especially in elementary treatises for the instruction of the young, and they have our cordial approbation—Of this character we consider Mr. Woodbridge's publications most undoubtedly to be.—We can only express in general terms our conviction of their worth and fitness to answer the purposes in view. The praise of *originality in the plan* and of a novel method of exhibiting and teaching the science, must be awarded to him. We would say concerning the contrivance by means of maps, charts, engravings and copious statistical tables, to exhibit information not usually communicated in geographies, that they are most happily adapted to gratify and instruct the learner.

From Rev. Mr. Gallaudet of the "American Asylum," in reference to the smaller work, "I have no doubt one month's trial of it will satify the father of a family; and the *inteligent* master of a school, that it combines advantages which render it superior to any book of the kind."

☞ The copy right of the System of Geography, was secured in May 1821: the plan was formed by the author (as stated in his preface) in 1813. The works have met with a most favorable reception in England where the author is now superintending their publication——For sale wholesale and retail by JAMES W. BURDITT, Franklin Head, No. 94 Court Street, Boston.

JUST published by CUMMINGS, HILLIARD & Co. 134 Washington Street, WORCESTER'S GEOGRAPHY. Elements of Geography, Ancient and Modern, with an Atlas. In this Geography scholars are examined for admission into Harvard and other Colleges. It is also, by order of the School Committee, used in all the public Grammar Schools in Boston, and to great extent through the country.

RECOMMENDATIONS.

The Corporation of the University in Cambridge, being of opinion that Mr. Worcester's "ELEMENTS OF GEOGRAPHY" is a work of peculiar merit as an elementary system, have adopted it as the book to be used in the examination of candidates for admission into that Seminary. J. T. KIRKLAND, *President.*

From the Hon. Judge Story, L. L. D.

I examined the last edition of your Elements of Geography, and have no hesitation to express my entire approbation of the work. It appears to me to embrace, in a very concise, clear, and exact method, all the principal facts, which are proper for the instruction of youth.

From the Rev. Samuel Miller, D. D.

Princeton, May 14, 1823.

Messrs. Cummings, Hilliard & Co.—Gentlemen, I can say, with great sincerity, that the perusal of the "ELEMENTS OF GEOGRAPHY, Ancient and Modern," by Mr. J. E. Worcester, has given me much pleasure. Its general accuracy; its universal comprehensiveness; the judicious & lucid order of its "Tabular Views;" and the large amount of valuable information which the author has contrived to embody in its pages, certainly entitle it to high commendation. I cannot hesitate to pronounce it, on the whole, the best compend of Geography, for the use of Academies, that I have ever seen. I am, Gentlemen, most respectfully, your obedient servant, SAMUEL MILLER.

SKETCHES OF THE EARTH AND ITS INHABITANTS; comprising a Description of the Grand Features of Nature; the Principal Mountains, Rivers, Cataracts, and other Interesting Objects and Natural Curiosities: also of the Chief Cities and Remarkable Edifices and Ruins; together with a View of the Manners and Customs of Different Nations: *Illustrated by One Hundred Engravings.* By J. E. WORCESTER.

THE AMERICAN FIRST CLASS BOOK, or Exercises in Reading and Recitation, selected principally from Modern Authors of Great Britain and America, and designed for the use of the highest Class in public and private Schools. By JOHN PIERPONT, Minister of Hollis Street Church, Boston. Author of Airs of Palestine, &c.

A demand for a book of this kind for the use of higher Classes has long been felt both in our public and private Schools, and its almost unexampled sale is some evidence of its adaptation to the end for which it was designed. It has, as will be seen by the certificate which is subjoined, been adopted by the School Committee of Boston, instead of Scott's Lessons, and its circulation is fast extending.

CUMMINGS, HILLIARD, & Co.

EXTRACT FROM THE PREFACE.

This book has been compiled with a special reference to the Public Reading and Grammar Schools of this city. It is the result of an attempt to supply the want, which has long been a subject of complaint among those whom the citizens of Boston have charged with the general superintendence of their public schools, as well as with those who are appointed to the immediate instruction of them; of a book of Exercises in Reading and Speaking, better adapted than any English compilation that has yet appeared, to the state of society as it is in this country; and less obnoxious to complaint, on the ground of its national or political character, than it is reasonable to expect that any English compilation would be, among a people whose manners, opinions, literary institutions, and civil government, are so strictly republican as our own.

From the Records of the School Committee, Boston.

"At a meeting of the School Committee, held July 18, 1823, it was ordered, that the American First Class Book be hereafter used in the public reading schools instead of Scott's Lessons." Attest,

Dec. 23. WILLIAM WELLS, *Sec'ry.*

A. T. LOWE, M. D.

Druggist and Apothecary,

HAVING been compelled to relinquish the practice of medicine, by reason of feeble health, has taken a store, No. 12 Bowdoin Row, Court Street, and offers for sale an extensive assortment of Drugs and Medicines, which he will warrant of the *first quality*, and will sell on very favorable terms. Country physicians, traders, &c. are respectfully solicited to forward their orders.

Families will be supplied with the various compound medicines, at a small advance.

☞ Constant personal attention will be given to physician's prescriptions. ep6w Dec. 2.

ELIXER PECTORALE.

A Fresh supply of this medicine, so singularly efficacious in cases of *Coughs, Colds, Catarrh,* and *Consumption*, is just received, and for sale by A. T. Lowe, Druggist, No. 12 Bowdoin Row, Court Street; also by J. P. Hall, jr. No. 1 Union Street.

☞ The many very severe cases of complaints of the lungs, which have been permanently cured by the use of this article, are too numerous to particularize in an advertisement. 6w Dec 22.